The Priest

Edited By Priests For Priests

MONTE CASSINO: "Succisa virescit"

October, 1954

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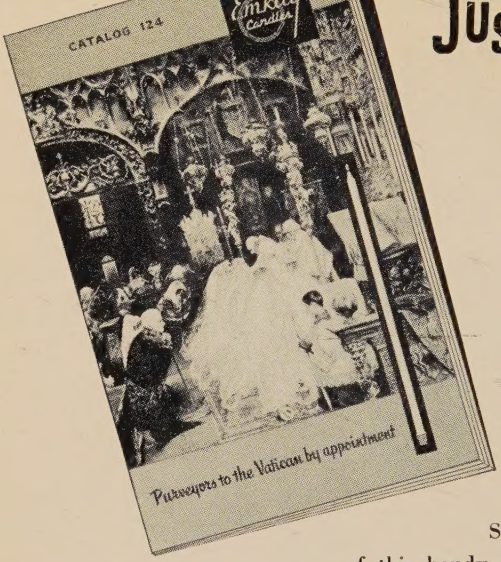

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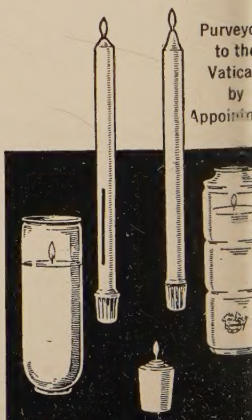

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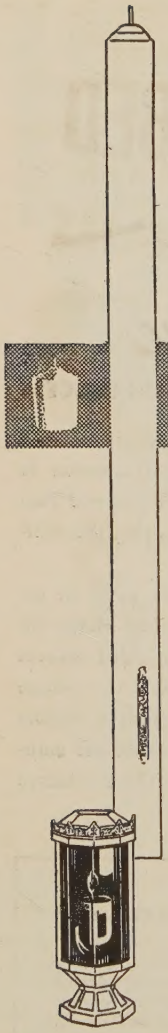

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When in reply to an extensive study in New Jersey, pollsters find that 12% of high school and college students do not think stealing particularly wrong, 9% do not regard even robbery as delinquency, and 17% see nothing wrong with sex abuses, you may be sure Catholic students are also in danger — they do not live in a vacuum. Incidentally, there were 3,500 students interviewed in this study, a fair sample; we might add that 75% simply "brushed aside lying and cheating" as unimportant.

With the approach of National Catholic Youth Week, we thought it might be pertinent to cite such disturbing figures. The theme this year (Oct. 31—Nov. 7), "Youth — American's richest heritage" says about as much as can be said and quite as well. You will hear

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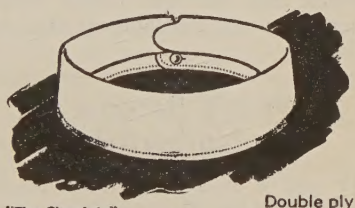

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more about the program in your local Catholic papers and from your Chancery; may we suggest merely the possible advantages of getting in touch with the *National Council of Catholic Youth* (1312 Massachusetts Ave, N.W., Washington 5, D. C.). Programs not merely for this Week but for the entire year's activities are available at that address.

What's Become of Narberth?

IF you've ever wondered what became of the Narberth Movement, it's practically been taken over by the Paulist Feature Service, located at 7th and Hamlin Sts., Washington 17, D. C. Catholic feature articles are going out week by week to 400 secular editors reaching 4,000,000 readers.

No longer are the articles anonymous. Instead they bear the attractive byline of people like Archbishop Cushing, Bishop Sheen, Mrs. Luce, John Edgar Hoover, Loretta Young, and many other public figures.

The local editor can have his copy in matrix, mimeograph, or photo-offset form. Each matrix is highlighted by a special line cut. Under the illustration runs a 400-word article, two columns wide. A proof of the matrix is supplied for photo-offset presses, while the same articles are offered in mimeograph form for editors preferring to set their own type.

It's up to you to make the contact. Write in and ask for a clip of articles and then ask your local

THE PRIEST OCTOBER, 1954 VOL. 10, NO. 10

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Off the Cuff

OVER the summer we heard of a pastor who asked for a transfer and then, when it came, wept crocodile tears with his congregation over the vagaries of that terrible ogre the Bishop.

As such things generally do, it somehow got back to His Excellency, so the next mail brought the following note from the Bishop:

"Dear Father,

"This is to remind you that it is in accordance with your own request that you are being transferred from St. Rita's to St. Brigid's. Will you please read this at all the Masses next Sunday."

* * *

Seems there was a pastor in Ireland who had worked up a touching homily on the Pharisee and the Publican. He used to preach it every year but then, as he got senile, he used it oftener and oftener until finally it was practically his only theme: the Pharisee and the Publican.

One day two stalwarts of his congregation were toiling home in silence after Mass when one of them remarked:

"Jim — I'll tell you 'twas a sad, sad day for this parish when them two old devils went up to that church for a visit!"

* * *

Although this next one is basically a pun, we'll repeat it because of its clerical setting:

Altar boy (to pastor): "Us altar boys is getting up a baseball team,

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JOHN Bernard Sawyer is being sought by the FBI for violating his conditional release from the United States Penitentiary at Atlanta, Georgia, on July 10, 1953, as well as for transporting stolen property in interstate commerce.

Sawyer, who is now 75 years of age, appears to be a mild-mannered, timid individual. This fugitive has spent a large part of his life in prison where he has gained considerable training as a plumber. Sawyer has been victimizing Catholic institutions where he has been able to gain employment.

John B. Sawyer

This inveterate passer of bad checks seeks employment in Catholic institutions as a handyman in exchange for room and board and proves himself to be a capable worker. He makes a very strong pretense of being a devout Catholic by attending Mass on a daily basis and living a life apparently beyond reproach. After winning the confidence of the individual in charge of the institution, Sawyer has been known to relate a story to the effect that a relative was killed in Korea and he, Sawyer, had been named the benefici-

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ary of the "deceased" relative's $10,000 insurance. In the past, this criminal has been known to intimate that he wishes to give part of this insurance money to the institution.

After having been indentified by the person in charge of the Catholic institution, this aged swindler eventually passes one or more checks at a local bank. Before these checks are identified as fraudulent, Sawyer has disappeared.

There are three Federal indictments outstanding against Sawyer. He has used countless aliases in furthering his swindles; however, the following aliases indicate the type of name he prefers to use: Charles Flournay, Daniel J. O'Brien, Mark J. Duffy, Michael J. Maguire, and John J. Callahan.

John Bernard Sawyer is 75 years old, but looks younger. He was born in Texas on May 5, 1879, He is 5'6" tall and weighs about 140 pounds. He has blue eyes, brown hair, which is greying, and a fair complexion. Sawyer has no upper teeth and wears glasses. He has a small scar on the inside of his left thumb.

Any individual having information concerning the whereabouts of this fugitive is requested to contact the Director of the Federal Bureau of Investigation, United States Department of Justice, Washington 25, D. C., or the Special Agent in Charge of the division of the FBI nearest his city.

Swindler At Work

LAST May in this column we warned of a man styling himself the Rev. George (Georges) Gabriel and soliciting Mass stipends

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by means of letters addressed from Mexico City. This faker is still at it, as is evidenced by a fresh warning from NCWC-News Service.

As early as 1941, a warning was issued against the "Rev. George Gabriel," who had come to this country from Australia some time before. He said at that time that he was a priest of the Syro-Malabar Rite, and claimed to be collecting Mass stipends to be forwarded to poor missions in India. He said that he was staying at a Maronite Church in New York City, but he was not known there, nor was he known to the Chancery Office of the Archdiocese of New York. He could produce no documents to prove that he was a priest.

Subsequently, authorities in Mexico City stated that this man was not a priest, though somehow he had earlier obtained letters of recommendation from a Bishop in India, from the late Italian Cardinal Boetto, and from the Apostolic Delegation in Mexico City.

Recently, a Mid-West diocese issued a warning against "a certain George Gabriel, F.M., Catholic Foreign Mission, Independencia 67, Apartado Postal (P. O. Box) 1597, Mexico, D.F." The warning said he was soliciting "funds for Mass stipends," and that "there is no proof that he is really a Catholic priest."

In the Fall of 1953, the Chancery of the Archdiocese of Mexico City warned that an individual calling himself Georges Gabriel and claim-

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ing to be representative of an organization supposedly called "Catholic Foreign Mission," had no authorization whatsoever to collect Mass stipends and that he lacked credentials to show he was a priest.

'Fat Head!'

ALWAYS an admirer of Archbishop Ullathorne's, we were delighted with an article by Joseph W. Dunne in a recent issue of *The Furrow,* smaller brother of the great and majestic *Irish Ecclesiastical Record.* (Many priests read the IER, we were told, but every priest reads *The Furrow.*

Mr. Dunne tells us that Archbishop Ullathorne never pronounced his aitches and on one occasion is said to have remarked to a nervous deacon who was fumbling with his mitre: "Not on that 'ead, on this 'ead, fat 'ead," and to a much more august personage with whom he was disputing: "I had a mitre on my 'ead when you were still a 'eretic." Devoted as he always was to nuns, he strongly deprecated the pretensions of a Lady Abbess who carried a crozier. "Crozier!" said he contemptuously, "walking stick I call it!"

He always made Father Parker, his secretary (who survived until 1935) read the manuscripts of his books and expected candid criticism. When he had finished *The Endowments of Man* and Father Parker complained that some of it was badly written, the Archbishop set to and revised the whole script before sending it to the printers. He was not always so amenable however, and on another occasion when Father Parker said: "My Lord, I don't think you quite mean

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that word there," he answered sternly: "My dear sir, I have been thinking over that word for the last forty years."

Once Father Parker was asked by wire to stop a letter a priest had written to the Archbishop, the tone of which he now regretted. When he reached the Bishop's room, Ullathorne was actually reading the letter. The secretary gave him the message, and Ullathorne, turning around and throwing the letter into the fire, said: "All right, my dear sir, I know nothing about it." He never referred to it again.

An Archbishop's Apology

Ullathorne once rebuked a priest very severely because he was truculent under false accusations. The priest took his troubles downstairs to the assistant, who passed them on to Father Parker. The latter realized that the Archbishop had been misinformed. Ullathorne said to Parker as he entered the room: "I have had Mr.—here and I had to order him out of my room." (To the end of his life, the Archbishop addressed and spoke of his priests as "Mister.")

"Yes, my Lord," Parker replied, "and you have broken the poor fellow's heart. Remember, my Lord, you are a Bishop, and for a Bishop to treat any priest like that is enough to break his heart."

That evening Ullathorne wrote the priest a letter of apology which he treasured for the rest of his life.

Finally, there is the story of the Archbishop coming down one morning to the sacristy of a church he

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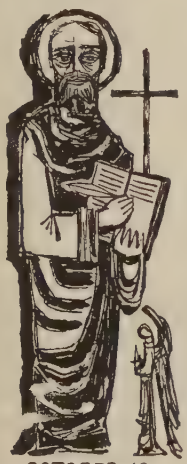

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was visiting and saying to the pastor: "After the way I spoke to you yesterday, don't you think I ought to go to confession before I say Mass?"

Father Parker always went with the Archbishop on his visitations and was often upset by the way Ullathorne would suddenly switch his sermon from the morning to the evening and call on his secretary to take his place in the pulpit. On one occasion when the secretary demurred and said he had nothing ready, Ullathorne replied, "Preach your morning meditation." The next time this happened, Father Parker, greatly daring, went to the Archbishop's bag, took out his script, and read it to the congregation. Ullathorne was furious and asked what he was going to do for the evening. Father Parker said smilingly: "Preach your morning meditation, my Lord." The Archbishop took it in good part.

As the end drew near and he lay on his deathbed, he muttered: "The last of the Vicars Apostolic is passing," and again: "If there is anything in my life that may induce God to have mercy on me, it is that I have never forgotten to take care of His nuns." He varied the prayers for the dying by suddenly interjecting "The devil's an ass." His next words were something about St. Benedict and angels, and when asked "Do you *see* them?" he answered "Yes, I see them." And though he was such a staunch realist all his life, and so sceptical of visions (there

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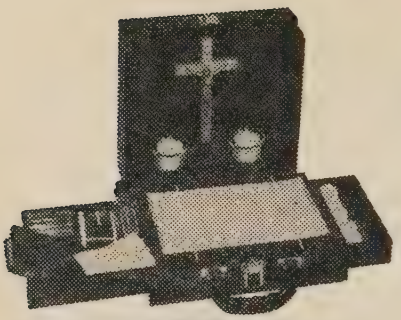

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Contact with Catholics enrolled at the University originates through the religious census card which each student fills out at time of registration. The co-ordinator of religious activities at the University forwards the cards marked "Catholic" to the Newman Foundation. Thereupon, the Catholic center by mail informs the student of doings at Newman hall.

Besides issuing bulletins for the fall, winter and spring quarters, the Newman Foundation advertises special activities in the University's daily newspaper. Likewise, placards announcing the year-round schedule at the center are posted on University bulletin boards throughout the campus.

Continued on page 906

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The Priest

THE PRIEST OCTOBER, 1954 VOL. 10, NO. 10

Editorial Comment

Koenigstein

BENEATH a spur of the Taunus hills, some fifteen miles north of Frankfurt in Germany, there nestles in a picturesque valley the town of Koenigstein. It takes its name from the ruins of an ancient castle which solemnly looks down upon the village with the conceit of a former glory, now but a legend. This stronghold witnesses to a long and valorous story that has reached its term. Beneath it is an edifice, less pretentious though no less valorous, that witnesses to the beginning of another story that even today must be counted among the great achievements of the Church. This establishment was originally a French barracks, then a German barracks, then a prison, and again a barracks. Now it is the seminary for some 400 students for the priesthood, the home and spiritual heart of the work being done by some three thousand priests, and the religious hope of more than 6-million expellees. The story of this institution is known, but not well enough; it should be better known especially by priests because of all that it stands for, and because of the inspiration to priestly zeal it can offer.

It may well be questioned whether, for the magnitude of its responsibilities, the amazing fortitude upon which it is founded, the unwavering trust in God which it proclaims, the wisdom and providence of its foresight, there is anything more remarkable in this heroic age of the Church.

The Problem

Among the 14-million people so inhumanly expelled from their home as a result of the Potsdam Conference, there were some 6-million Catholics, accompanied by approximately 3,000 of their priests. The social problems involved in this migration, the human drama, can readily be imagined. The religious problem was immeasurable. In the complications of caring for this immense throng,

the civil authorities of Western Germany could not take the religious question into consideration, with the result that perhaps a majority of the Catholics were settled in, or rather scattered over, the Protestant North, that territory already termed the Diaspora. Thus to the discouraging task of providing even ordinary spiritual attention for these people was added the graver need of protecting them from the dangers inherent in their situation. All this had to be undertaken by so small a number of priests, their average age some 55 years, and themselves as destitute as any of their charges. (Cf. "Priests in Rags," *The Catholic Digest,* Jan. 1950.)

Out of this rose Koenigstein. Msgr. Kindermann, himself ejected from his professorial chair in the Sudentenland, visioned and worried, as so many others, over the threefold problem. He felt deeply for the people in their misery and their religious plight; he sympathized with the labors and the condition of his fellow-priests; but most of all he was concerned with the replacement of these priests when age and hardship broke them down. With incredible courage he acquired the barracks, and with superhuman energy he set it up as a seminary, drawing students for the most part from the expellees themselves. With such a center available, it was inevitable that it become the rallying point for the expelled priests, and in a sense their chancery. And in turn it assumed largely the responsibility of providing priests for the expellees disseminated over all Western Germany.

The already overburdened office of this institution makes fruitful use of the press for the accomplishment of its purposes. From it issue three publications. *Mitteilungen* is directed to the clergy, and contains outlines of meditations and sermons, the schedule of activities among the expelled, and news of their fellow-priests. *Expulsus* provides recent information on conditions behind the Iron Curtain, and matters of practical import to the people. In the July issue, for instance, is a complete and authoritative report on the condition of the Church in each country under Red domination; and it shows that this, like all modern persecution, is an attack primarily upon the clergy. Finally, *Koenigsteiner Rufe* is a monthly of interest to all, both clergy and laity.

It is difficult to contemplate this project without profound admiration and even a measure of sentiment. The magnitude of the task even from the start was terrifying. It has even increased. It is estimated that even now some 2,000 people, whether expelled or leaving of their own will, are *daily* crossing over into Western Germany. In the meantime the seminary has been able to ordain 80 priests to take the place of the

much larger number from the original 3,000 who have died or become too old to continue their work.

Courage and Trust

There is real heroism in the initiation of such a disheartening undertaking. There is still greater courage needed in carrying it on. Without funds and without any assurances of funds but with only a firm conviction of the need, the institution began its career. The money came apparently as it was required, a great deal of it from the expellees themselves, as much more from Belgium and Holland, though these lands were themselves far from being economically stable, and some of it also from America. As the years pass and the problems multiply the insecurity remains undiminished. Visiting Koenigstein a short time ago, the present writer enquired concerning this question of support. Msgr. Kindermann in describing his situation illustrated it by saying that he did not know at the moment how he was to feed his students and faculty the following week; and he added that such has been the history of the place. There is only one consolation, and that rests in the unalterable trust he has in God; knowing that since the work is entirely for Him, He will not abandon it.

Not the least manifestation of courage at Koenigstein is found in the students. They have come mostly from families that have nothing, and their rearing has been in the hard school of war and privation. They help support themselves by laboring during the summer months. But what do they look forward to? They know only a priesthood among the suffering—one in which the priest is as poor as the poorest of his flock. Theirs is bound to be a life fraught with all the hardships, the dangers and the difficulties of the itinerant preacher, and adorned with none of the human comforts and security of the usual stable parish. Three, four, or five Masses each Sunday, with miles to journey in between—confessions, sermons. Some of them will be sent behind the Iron Curtain and this prospect demands unqualified heroism. For in addition to the normal problems of the wanderer, they will have to face official suspicion and interference, together with the likelihood of ending either at hard labor or expulsion.

There is, therefore, in all connected with the institution the stuff of which martyrs are made. The Faith that prompts such a spirit must be both profound and active; the Hope that motivates and keeps it alive must be indomitable; the Love that animates it can only be God's own love.

The Future

Another admirable trait in Msgr. Kindermann and all those

associated with him in this noble project, is their mindfulness of their brothers in the Faith who are still in their homeland. The expelled have suffered, and their opportunities are limited; but those behind the Iron Curtain are suffering still more and have been almost completely deprived of spiritual ministration. *Expulsus* in a recent issue informs us that there are an estimated 50-million Catholics living under this persecution. The clergy is almost extinct; all religious houses are closed; the religious are either banished or in prison, or forced to work in shops and factories. Further, the space vacated by the expellees has been filled through a program of importing peoples from the East. This has created a whole new list of problems and dangers, ethnical, social, and especially religious.

Those expelled must think often of the homes they left, and when they do they must also sympathize deeply with the deplorable circumstances that their brothers live under. But the priest will envision the further implications of the situation. When peace is restored (and they are convinced God will restore it) and the Iron Curtain is removed, how are priests to be provided for so many people? This phase of the problem has particularly concerned Msgr. Kindermann, and he is at present enlarging the scope of his seminary. He ambitions making it a Pontifical Institute with the purpose of training priests to work in those countries once they are accessible.

Perhaps there is no one as well informed on conditions behind the Iron Curtain as is he. He knows what the people are doing to maintain their faith, and how earnestly they are hoping and praying for an end to the present tyranny. When that day arrives, he knows, the condition of the Church will still be critical, not for want of the faith, but for want of a clergy to serve it. While therefore he fights the good fight of the present, he is preparing for the rebuilding of the house that has fallen down. Many many vocations will be needed; and much also will be needed in the way of material help.

Many stories and romances have been written with this expulsion as basis and background, but at the heart of it all is this religious drama, and the scene must be principally Koenigstein. When the story is really told, it will hold a great lesson for us priests. When we realize what our brothers in the priesthood are living through and how nobly they are following the way of their Master, we must be proud of them, and proud that we are members of the same office. When we compare their problems with our own we may well learn what it means to place our trust in God.—W.L.N.

Living As Brother and Sister

A last resort in marriage cases

Joseph F. Marbach, J.C.D.

"HAMMERING the obvious" is a good description of statements to which everyone agrees. It would then be hammering the obvious to make the statement that in every parish there are countless marriage cases filled with many complications.

The subject of this brief article is that class of marriage cases wherein there is no legal solution, so that a validation may not take place, nor may a sanation be granted. One of the parties has a prior valid marriage, the first spouse is still alive, and there is no legal way to dissolve that first marriage.

As every parish priest and every chancery priest know, too often a single girl or man comes to consult the priest about the possibility of marrying a divorced person. The parish priest refers the married person to the chancery and a decision is given that there is no possibility of a new marriage. The parties in many cases do not heed the sound advice of the parish priest and of the chancery priest and after the official negative decision is given, the parties, in their emotional state, go to a civil official or a minister and enter a marriage in defiance of the laws of the Church.

We may venture to write that it is not too strange or too surprising in these times to find so many remarriages that are invalid. With literally millions of divorced people in the country today it is not strange nor surprising that by some unfathomable law of averages a small percentage of single girls or men will meet a divorced person and fall in love and desire to marry. If only two per cent of a million validly married but divorced Americans would meet single foolish Catholics who become enamoured of the divorced person, that would mean twenty thousand impossible cases. No doubt the actual percentage is much higher. We come then to the obvious fact that a multitude of such cases does exist.

Without mentioning any names or articles, we all know that there have been articles in Catholic magazines of last year which have stirred up some indignation, more or less heated, because of the soft attitude of the writers towards people enmeshed in their own web which they had spun of their own free will. Some fine pubilc answers have been printed against this soft, sentimental nihilism and we need not stress the errors printed in those Catholic magazines — because once more we would be hammering the obvious. The law

had offered the parties no solution but the second marriage problem that now exists does exist of their own doing, freely and consciously, and so they cannot blame the Church as seen in its laws. Without digressing any further, we may say that these articles of last year were unfortunate lax articles about those who live in these impossible marriage situations. We might venture to say that "lax" and "lex" do not go together because otherwise law would be meaningless.

A solution might be found not in the law but in the good will of the parties, a strong will whereby they willingly make certain physical sacrifices for their spiritual gain. There is no legal solution but there may be a physical solution. It is not an easy solution because it is admittedly a hard solution in the physical order, but it is the only answer we have for those who phrase their appeal to the parish priest in this way: "Father, isn't there any way at all whereby I may receive the Sacraments? It has been a long time since I have been to Communion."

Start With A Hint

This direct question might be answered by an indirect reply, a carefully phrased hint that if they are able to make certain physical sacrifices there may be a possibility of receiving the Sacraments. The reaction to the gentle hint will enable the priest to pursue the matter further or to drop it entirely. In some cases the reaction might be surprising—"We had thought about that ourselves and we can do it." To say that this is a difficult answer for the parties would again be hammering the obvious. Yet, we may venture to say that the modern "frankness" about such delicate matters is actually in such cases a help to the priest, so that there are no misunderstandings.

The usual text books do not seem to discuss this problem, no doubt because it is not a matter of law in the usual sense. Cappello in his *De Matrimonio* (5 ed., 1947, nn. 368, 369) does discuss "frater et soror" in detail but the discussion is about a different matter. He visualizes the case where two persons are properly married and then they realize that one or both are impotent, with that type of impotence described as "antecedens et perpetua" which makes the marriage null and void from the beginning.

These parties are then together in an invalid union. Capello mentions that in times gone by it was permitted "ut simul cohabitarent tamquam frater et soror" but that in 1587 Pope Sixtus V reproved this practice and ordered such parties to separate—because of the "periculum incontinentiae." Cappello mentions that if however separation was morally impossible, "permittitur coha-

bitatio ad modum fratris et sororis, dummodo absit periculum proximum peccandi." He quotes a dubium presented to the Holy See in 1877 concerning a case wherein the civil law was opposed to separation and the Holy See answered: "Vivant ut frater et soror: quodsi id fieri non possit sine peccati periculo, separentur omnino."

Cappello mentions that if such persons were in good faith about the invalidity of their marriage, they could be left in their good faith; if there were any public rumors about the impotency and a subsequent suspicion of incontinency, they must first remove any public scandal due to their continued living together. He also adds that in matters de sexto they must act as single persons: "Cum impotentia sit antecedens et perpetua ideoque invalidum prorsus matrimonium, palam est putativis coniugibus nihil licere quoad actum coniugalem. Omnia quae vetantur solutis, ipsis quoque prohibentur."

Certain Parallels Obtain

It is easily admitted that these thoughts of Cappello refer to an entirely different matter than the case under discussion in this article. However, we may see certain parallels for the couples in our focus here: 1) the parties are in an invalid marriage; 2) for various good reasons they are unable to separate; 3) they are unable (morally speaking, not physically) to have marital acts; 4) they have removed any public scandal, if such exists, by judiciously revealing their sacrifices.

We might then borrow the same words as our norms in guiding these people: 1) "permittitur cohabitatio ad modum fratris et sororis, dummodo absit periculum proximum peccandi"; 2) "Vivant ut frater et soror; quodsi id fieri non possit sine peccati periculo, separentur omnino"; 3) ". . . nihil licere quoad actum coniugalem. Omnia quae vetantur solutis, ipsis quoque prohibentur"; 4) "Sin autem . . . suspicio vitae incontinentis, publicum scandalum ex tali consortio proveniens auferendum est."

We may then take the liberty of appropriating these excerpts from Cappello on the postulated premise that we have a parallel case in the wide sense.

Above we spoke of a certain unfathomable law of averages whereby there must be thousands of impossible marriage cases even if only two per cent of the eligible Catholic girls and men meet divorced persons and attempt marriage. Why can't we use that same unfathomable law of averages to say that there must be some percentage of these unfortunate thousands of couples who for varying reasons no longer insist on their physical cohabitation as part of their life? It is also said that some percentage of women do

not even desire marital cohabitation after some years of it, etc., that they develop even a revulsion and a distaste for the physical side of married life, and the husbands have to tolerate the situation. But among those who still consider it a pleasure, a certain percentage are able to make the necessary sacrifice. We want to be careful not to praise or sympathize with those in these situations as this was one of the errors of the laxists to whom we referred above—but still we can use the word sacrifice as we analyze their situation.

The Meaning of Sacrifice

The problem resolves itself into a meditation by the parties on the meaning of sacrifice. Sacrifice in this mundane sense means the giving up of something they want for the sake of something they want more. The spirit of sacrifice removes the overtone of impossibility in their situation. The spiritual overcomes the physical. Spiritual common sense brings them to a sense of their obligations to one another. Spiritual common sense removes from each other a proximate occasion of sin and thus their sacrifice is truly altruistic, inspired by their love for one another.

It is not easy to say which is the best practical way to handle these possible cases. In some dioceses it appears to be the custom to entrust the proper decision in such cases to the confessor alone. In other dioceses, the case is brought to the external forum of the diocesan chancery in much the same way as any marriage case.

In October, 1950, the now Bishop Krol of Cleveland addressed the Canon Law Society of America meeting in New York, on this topic. He summarized first in detail the opinions of theologians and canonists on the nature of proximate occasions of sin as a background for a consideration of the brother-sister possibility. He then explained that in the Diocese of Cleveland the parish priest who discovers such a possibility requests a Brother-Sister form from the Chancery, which is a combined questionnaire and petition. Pertinent points are:

1. On the top of the questionnaire is this note: "This petition may be used ONLY if (1) validation is IMPOSSIBLE, (2) separation is EXTREMELY difficult, (3) there is no danger of SCANDAL, and (4) danger of incontinency is precluded by the advanced AGE or GRAVE ILLNESS of the parties. Each petition should be accompanied by a letter commenting on the above points and presenting all the arguments in favor as well as against the granting of the petition."

Content of the Questionnaire

2. "The questions are designed to bring out information about

the past marriage and the present invalid union; about the time of residence in the locality; the reasons for not separating; the nature of their illness; the number of persons, Catholic as well as non-Catholic, who are aware of the invalidity of the marriage; the number of persons who know that the marriage cannot be validated, and who know why it cannot be validated, the cause of the divorce and some information about the previous spouse. The answers to all the questions on the petition generally supply complete information on the danger of scandal and incontinence and on the reasons for not separating."

3. "After all the data has been secured by means of the questionnaires answered by both parties, each party in front of the other and of the parish priest takes the following oath: (1) that under no circumstances will I ever attempt to live as husband and wife with my present consort, (2) that if I violate this promise, I will not attempt to receive the Sacraments until I have separated, or referred the matter to the Bishop, (3) that I will receive the Sacraments of Communion only in churches where my marital status is not known to the parishioners, (4) that I will explain my status to my confessor, and will report to him at least four times a year on the observance of my promise, (5) that I will take all precaution to preclude scandal from the use of the privilege for which I petition. So help me God and these Holy Gospels."—*The Jurist,* XI (1951), pp. 26-32.

The Tribunal of Cleveland is known to be outstanding and this is just one example of their work. The system used at Cleveland has much merit in it because (1) it makes sure that *both* parties understand their obligations to one another; (2) it causes their marriage case to be scrutinized by experts who might find some other solution; (3) it creates a public record of the case which would be very useful to the parish priest and the chancery when one of the parties should die suddenly and there would arise the question of Christian burial; (4) it centralizes these cases in the person of the bishop who acts as the judge of the case—which induces uniformity of practice in a diocese; (5) it impresses upon the parties the solemnity of their exceptional status.

Other Opinions

Others may feel that it is a problem that can be settled by the confessor in the internal forum alone. A few prudent questions by a confessor will bring out the basic points: the moral certitude of the penitent that the physical side of marriage can be terminated by mutual consent; the moral impossibility of separating because of children, need of support, illness, reputation, etc.; the absence of scandal because no

one in the parish knows of the marriage case or because they have told their friends what sacrifices they are making; if there is some possibility of scandal, they might arrange to go to the next parish to receive the Sacraments.

It would be best to discuss such cases frequently at the theological conferences of the parish clergy or in religious houses and thus all the priests would be reminded of the moral theology principles to be observed in guiding such persons to the Sacraments. Parish priests are accustomed to the unusual in marriage problems and they realize that while it is admittedly rare to find such cases, such cases do exist, and the above solution can be suggested to the parties.

Cappello in another section of the 1947 edition of *De Matrimonio* briefly mentions the "brother-sister" solution as the last remedy in insoluble marriage cases. He adds "Porro cohabitatio uti frater et soror est res plena periculis, ideoque *fere numquam* permittenda; in extraordinariis tantum adiunctis, quum alia remedia desint omnino, permitti poterit."—n. 841. This sentence is indeed a good summary of the problem —permission should be granted only rarely but that it may be permitted when other remedies fail to bring the people back to spiritual health.

It is not an easy question to discuss with the parties since, to repeat the obvious, it will be physically very difficult for them to live in such a manner. Delicate as the matter is, we may take the liberty of stating that it is one of those cases to which we may apply the words of Our Lord: "Qui potest capere, capiat"—Matthew 19:12—in the sense of referring to those who lead a chaste life for their spiritual gain. As priests, our main concern is whether these parishioners are in the state of grace or whether they are in a state of sin or in a state where there is a constant "periculum peccandi." If the danger can be removed by the strong spiritual will of both parties, we should admit them to the Sacraments—and that is always our goal in guiding our parishioners.

Cat's Cradle

The cradle made by children with a long loop of string twisted round their hands and called a cat's cradle does not seem to have much sense, as cats don't lie in cradles. The words are really Cratch-cradle. A cratch is the old word for a manger so that the words mean, "manger-cradle," and they refer to the manger at Bethlehem, which was Our Divine Lord's cradle.—Relics of Popery.

What Priests Read

It has a far-reaching effect

Edward F. Garesché, S.J.

WE have all heard of the industrious youth who began to read the classics while shaving. It was in the days of the old-type razors when shaving took longer than it does now. Thus, so the story goes, the young man, by propping up the book before him during his morning shave acquired quite an extensive knowledge of the classics. It would be going a little too far to recommend this practice to the younger clergy, especially in these days of safety razors and electrical face-mowers, but it is a real service to us all to remind us how important, and one might almost say fateful, is the reading that we do.

We instruct the laity on the importance of good reading and on the dangers of wasting time or worse by reading anything that comes to hand, good or bad. But being ourselves intensely human we can profit by the same self-admonition. It is of great importance for us to gain and keep good reading habits just as it is to have sensible habits about the nourishment of the body. This is an age of commercialized exploitation of reading as an amusement. Sometime ago, speaking to a representative of a great publishing firm, I said, "It would be natural to expect, in these days when people give so much time to other amusements, to the movies and to sports and the rest, that there would be a falling off in the sale of books."

"It might be reasonable to expect," said he, "but the truth is, Father, that in spite of the many other calls on their leisure time and attention, people read more books now than they ever did before."

He could reel off statistics to verify his statement and in fact anyone who passes by the show windows of the book stores must be impressed at the number of new volumes and the reprints of old works which appear. All this printing and publishing costs a pretty penny and if the publishers did not find a sale for this multiplied print they would go bankrupt. As for the sales of periodicals—they mount into astronomic figures. The advertisements published of the comparative circulation of some of our mammoths are startling. Millions and millions of readers scan their pages every week. Besides this, the drug stores, the newsstands, the railroad stations all over offer a constantly increasing printed flora of paper-backed books.

The priest, like everyone else, is besieged with invitations to pick up and read. All these books and periodicals are circu-

lated by high-pressure and efficient agencies which work on the principle that what is handy and at the elbow will be bought and taken up and read at a vacant moment. If some priests would jot down their reading for a single day and add up how many moments they have spent in between times, they would find the sum total quite notable.

We have often called the attention of the laity in the spoken word and in print, to the influence of reading, good and bad, on the memory, the imagination, the intelligence. We have compared the memory of man to the restless flowing river which tosses up downstream everything that has been put into its waters farther up. If a load of straw and refuse is dumped in the higher waters, then for many miles the eddies and ripples will toss up straw and refuse. If, at the same place, a wagon load of roses were dumped into the stream the surface of the water would be dappled with roses. In the same way our memories and imaginations will toss up, whether we will it or not, what we have fed to them by our reading. If it has been worthwhile, our minds and imaginations and memories will be worthwhile.

Recreational Reading

A certain amount of recreational reading is necessary to some priests to relax the nerves and rest the mind. But there is an abundance of relaxing which is at the same time worthy, noble, and inspiring. It is really not necessary to go to the intricacies of the who-done-it or other cheap literature in order to obtain that needed relaxation. Even the longest life would not give opportunity to read the good things that are published, worthy, elevating and at the same time refreshing to the nerves and mind.

But in order to have such books at hand and to read them the priest must exercise considerable foresight and self-control. It is not enough to have a good intention. If, when he has a few free moments, the priest cannot find anything at hand except what is cheap and tawdry he will hardly go in search of better reading. But if the cheap and tawdry have been removed from his immediate environment and if good and holy books can be had by merely reaching out his hand, he is much more likely to take them up and read them.

We have often recalled the experience of a prominent and successful lawyer, which might, with some changes, be applied to the careers of many priests. "When I was a young fellow," he said, "my father, a convert and a judge, started me on a life-long course of Catholic reading. He had a very good library and he subscribed to

the best English Catholic periodicals. Having come into the Church later in life he had a burning desire to learn as much about her history and doctrines as possible. Even as a schoolboy, though I wasn't very good at the regular studies, I was a great reader, following his example, of Catholic books.

"When I began to practice law," he continued, "I kept up the habit of Catholic reading. When I launched into specialized practice which caused me to travel far and wide through the country to argue cases and give opinions, I used to let the Catholic periodicals accumulate in my library and when I came back I would read right through them. All my life I have made it my recreation to go to Catholic booksellers and pick out those of the new volumes which appealed to me most. Even now, I stay home as much as I can in the evenings, and a quiet corner with a good book is my idea of a happy evening."

"You are a fortunate man," I said, "and that lifelong reading must have enriched your mind and heart with Catholic principles and learning."

"So it has," he said. "And you know," he continued, "it has had an extraordinary effect on my practice of law. Time and time again in arguing a case before a court, a judge, or a jury, instances, illustrations, arguments drawn from history or art or science have come to my lips and given me an effective paragraph in my pleading. Quite often after the trial is over my fellow-lawyers will come to me and say 'that was a very interesting illustration you gave, but how in heaven did you come across it!' Then, reflecting, I tell them honestly, 'I read that in a Catholic book and it stuck in my mind and came to my memory just when I needed it most.' "

The priest in his ministry of preaching, in the many talks he has to give to parishioners and others, even in his conversation, can look forward to a similar experience if he acquires like habits of reading. From the fullness of the heart the mouth speaketh and from the fullness of the mind, sermons, talks, conversations gain richness and interest and meaning. To read worthwhile books and magazines, to talk on subjects of weight and interest, these things develop intelligence and character. The priest who is fond of good reading will also find another very happy reward from it. He will be a successful apostle of good reading with others.

It Is An Apostolate

In our age one of the great needs of the Catholic laity, even of those who have what is called a good education, is to be encouraged to read good Catholic books. When we survey the

condition of Catholic publishing and look into the reading in some typical homes, and then remember that there must be some 10 or 12 million Catholic homes in the United States, we come face to face with a deplorable condition. Though many good Catholic books are written in English and there is a great wealth of Catholic books which have been prepared in former years, the circulation of these books, old and new, is lamentably small compared to what it should be in view of the needs and opportunities of our Catholic people.

How many Catholic homes have a really worthwhile supply of Catholic books that are read by all the family? How many Catholic families are enthusiastic readers and supporters of Catholic periodicals? What is the taste of Catholics in reading? What newspapers do they buy? What works of fiction do they read? We have been interested in this question for many years and have come to the sad conclusion that it is the vast exception when any Catholic, even a well educated one, comes anywhere near the standards of our friend, the lawyer above referred to.

The Catholic book sellers will tell you, if you ask them, that an edition of a few thousands of a Catholic book is all that is likely to be sold. The priests and Sisters indeed buy the lion's share of Catholic books, but even they buy so few that it is hardly worthwhile at times for the publishers to print them. Everyone knows that the sexy best-sellers have sales that run into the hundreds of thousands. Sad to say a great many of these books are bought by Catholics who would never think of entering a Catholic bookstore, much less of buying a Catholic book. In fact a great many Catholics, even the well to do ones, look on the purchase of a Catholic book as an almost blameworthy extravagance, they would rather borrow it. Sometime ago we were remarking to a wealthy Catholic lady that a newly published book was well worth reading. "Oh is that so," she said. "How interesting! where can I borrow a copy?"

Priestly Initiative

Now one of the most effective ways to promote the circulation of a Catholic book is the initiative of the priest. If he will take a book into the pulpit, recommend it, read a few passages of it perhaps, then tell the people that it is on sale in the lobby of the church and can be purchased when going out, this may be the means of disposing of hundreds of copies. If this were done in the many parishes in the United States, the Catholic publishers would have heart-failure at the tremendous increase in the circulation of their books.

The same thing may be said

of Catholic periodicals. While the slick paper magazines and the pulp ones alike enjoy enormous circulation, the Catholic magazines limp along through a precarious existence unless they are subsidized or have some special promotion. It is true that nowadays in many churches the diocesan paper, with some chosen periodicals on the side, are offered for sale. This is a help, but if the priests were full of enthusiasm for Catholic reading themselves, by a communicated enthusiasm to the people they would be able to raise the sum total of the circulation of periodicals immensely and at the same time encourage many good Catholics to read Catholic books or periodicals who now never even open any, year end to year end.

The priest's professional reading is of course of particular importance. The priest who reads the Bible daily, especially the New Testament, becomes impregnated, so to say, with the Divine Word and his mind and memory run in scriptural channels. The reading of a chapter of the Imitation of Christ every day is, especially for young priests, a source of solid devotion. The lives of the Saints not only stir a man up to holy emulation according to his degree and opportunity, but they give him many illustrations, thoughts, and principles for his own meditations and for his talks and sermons.

If any priest, reading these lines, reflects to himself that he has no time to read, is not this a delusion? Some of the 24 hours in every day give to practically every one some opportunity for reading. If the time spent on needless and perhaps useless conversation were devoted to good reading how much more satisfactory this would be. There are odd moments in the day when one is waiting for an answer to the telephone, when someone does not keep an appointment promptly, in between work or conversations, when a man can do an extraordinary amount of reading.

There are even some gifted souls who can read a book while they are conducting an unimportant, but inevitable talk over the telephone. One part of the mind is attending, as far as need be, to the conversation at the other end, while the other is following with tranquility the lines of an interesting book. This is not a plan to be recommended in general however, but what is important is to have books at the elbow of a kind that one wants to read, to use the moments that can be given to reading for worthwhile literature and to clean away from one's immediate neighborhood those tempting but futile publications which are such a waste of time and sometimes even an offense to the mind.

De Facsimile

Francis Edw. Nugent

Anglican borrowing from a rich neighbor

"COPY-CAT" used to be and for all I know still is a particularly derisive epithet with the neighborhood kids. Notwithstanding the expression's want of finesse, though, it is a temptation to apply it in a kindly way here to Episcopalianism's High Church movement, whose special brand of mimesis has long intrigued me. Of recent years there have been some interesting developments with reference to this "borrowing from a rich neighbor," as Convert Father Selden Delaney has styled it (and coincidently, some rather warm reactions from the brethren of the Low Church).

A case in point is that of the "American Missal Revised," which now adorns many Protestant Episcopal altars, and from which many ritualist clergymen read "Mass." Back in 1930, Father Delaney, one time rector of New York's ritualistic spark-plug, the Church of Saint Mary the Virgin, and subsequently convert and priest, wrote: "Take away everything Anglo-Catholics have borrowed from Rome, and their devotional life would be almost a blank. The clergy would not even know how to say Mass, for there are practically no ceremonial directions in the Prayer Book, and our seminaries do not consider such matters important enough to have a place in the curriculum."

That the situation has little changed is evidenced by this new "American Missal." Speaking in September 1951 at the Episcopal Evangelical Fellowship conference, Dr. Leland Stark, a distinguished Washington minister, attacked the Missal in these words: "In my library I have a copy of the Roman Catholic Mass. I have carefully compared, line by line and paragraph by paragraph, the Roman Catholic Mass with the service in the American Missal, and the undeniable fact is that the American Missal service is a direct translation of the Latin of the Roman Catholic Mass into which paragraphs of our own Prayer Book Holy Communion have been more or less awkwardly interspersed."

A somewhat more vitriolic characterization of the Missal as Catholic appeared over the name of a Reverend Philip Fifer in *The Living Church* for January 27, 1953. Said he: "The only ultimate justification for the tone of this book and most Anglo-Catholic liturgical material is that we must not

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The author writes from St. Mary's Seminary, Baltimore.

radically differ from Vatican controlled worship . . . Perhaps we should decide to adopt or adapt the Vatican liturgy as best for Anglicans. But let us do it openly, and not sneak it in. Let us do it by name, and not cover up our intentions by calling it 'western rite' or some such imaginary thing."

What possibly most arouses Low Church ire is the number of propers in the new missal in honor of Our Lady. Dr. Stack counted sixteen such Masses, among them one for the Feast of the Assumption. As if that weren't enough Romanism, Dr. Stark cites a more blatant instance of it by far, in the Mass for St. Pius V. This Pope is celebrated for having excommunicated Queen Elizabeth, released the English nation from its allegiance to her, and forbidden Catholics to worship in churches of the Establishment. Now the Protestant Episcopal churches which use the American Missal are supposed to celebrate his feast on May 5. "This," Dr. Stark marvels, "for a man whose chief aim was the *destruction of Anglicanism.* This means us!"

Their Religious Communities

But quite apart from this liturgical "me-too-ism," what I find especially interesting in the contemporary High Church scene is its imitation of Catholic religious-communal life. There are in the Protestant Episcopal Church in the United States, according to the latest information I have (1951), seven communities of men and thirteen of women.

The men are variously "Benedictines," "Poor Brethren of St. Francis," "Cowley Fathers," "Working Brothers of St. Joseph" or members of the "Order of the Holy Cross," "Community of the Good Shepherd," or "St. Barnabas' Brotherhood."

The women include the "Sisters of the Holy Nativity," who list ten houses; the "Community of St. Mary" with two provinces and a total of thirteen foundations claimed; the "Order of St. Anne," listing nine foundations; the "Society of St. Margaret" with eight houses; and even the "Poor Clares of Reparation and Adoration"!

The "Benedictines" are located at a place called Three Rivers in Michigan and number, if I am not mistaken, about ten men. Their house there was founded from "Nashdom Abbey" in England, and was very considerably aided by the efforts of the late Dom Gregory Dix, one of the greatest of recent High Church Scholars.

The Episcopalian "Order of St. Francis" holds forth on Long Island, New York, at what its members call "The Little Portion" at Mount Sinai. This community was established in 1919, in Wisconsin, and moved eastward in 1928. With it is affiliated the "Poor Clares" just

mentioned. Another group of Anglican "Franciscans" is functioning in Great Britain, and maintains there five houses.

The S.S.J.E.

The Episcopal community most familiar to me, since I grew up not far from their American Mother House in Cambridge, Massachusetts, is the Society of St. John the Evangelist, more popularly known as "The Cowley Fathers." The Cowley Fathers are the oldest of the Anglican religious communities of men now existing, dating from 1865. They may be found at present in England, Scotland, India, South Africa, Canada, Japan and the United States. I cannot estimate their total membership, but it is safe to say of the American Cowley Fathers, at least, they are few.

I cannot easily forget the times I have seen one or another of them in the vicinity of Harvard, walking the city streets in their cassocks and flat Roman hats. Or hanging onto a strap in a lurching subway train, or sitting in the Boston Commons. Or, for that matter, the courtesy and thoughtfulness I have received from some of their number. Passing their beautiful monastery on the Cambridge bank of the Charles, or in some other manner reminded of them, I have often thought how welcome they would be in the one Catholic Church, and how well they would serve her. They are good men and devout, and well deserve our prayers.

Another American High Church Community is the "Order of the Holy Cross" which operates out of West Park, New York. Its members, robed in white, occupy themselves with liturgical prayer, home and foreign missionary work. The community was founded in 1881, making it the second Episcopalian order of men in this country.

"The Working Brothers of St. Joseph" have a house at Sayville, Long Island. Founded in 1935, they aid in the repair of churches, construct church furniture, etc. "The Brothers of St. Barnabas," of Gibsonia and North East in Pennsylvania, were founded in 1913 and devote themselves to "the care of the sick poor in free homes and hospitals," among other things. They follow a rule that is based on the Benedictine.

Altogether Sixty Houses

All told, there are fourteen different communities of Anglican religious men (sixteen if American affiliates of English groups are counted), and they maintain something in the vicinity of sixty houses throughout the world. I count over seventy women's communities and something under four hundred houses or institutions in their charge. England has over two hundred motherhouses and branch houses; the United

States and Canada eighty-six, if my count be not awry. Even Catholic Eire has two Anglican sisterhoods within its borders, with two such convents in Dublin and one in Wicklow. And I was able to discover a total of ten High Church convents that are enclosed and strictly contemplative. It may be that there are even more. I would be delighted to learn that there are—there can never be too many souls consecrated to the work of prayer and reparation.

These, then, are a few current examples of High Church mimesis. There are others, but these are enough for now. Enough to remind us to say an occasional prayer that these good people who live now with an imitation may come, in God's good time, to know the real thing, the genuine article their religious forebearer so shamefully bartered away long years ago. God speed that day!

Sex Hysteria

Publications such as the Kinsey reports are contributing factors to a wave of "sex hysteria" that is causing an increase in illegitimate births throughout the nation, the American Medical Association convention was told. Dr. Goodrich C. Schauffler of Portland, Oregon, in a report to the convention took a stand akin to that of Catholic and other religious leaders last fall when the latest Kinsey report was published. He told the convention that the easy availability of sex information these days "often defeats its own purpose." "Young people nowadays," Dr. Schauffler said, "are exposed to teachings such as those of Freud and Jung, and to research material such as that of Kinsey, without the cooperation of mature intelligence. The result is an emotional shambles which fosters many of the deviations and denatured biological trends which are common among our young folks."

The "sex hysteria," Dr. Schauffler said, is a "calculated instrument" of journalism, movies, radio, television and the theater. He said that the great number of illegitimate births stems from a greatly increased awareness of sex among young people.—**The Family Digest**

Loving Kindness

The late Father Flanagan of Boys Town told me once that he spent a year talking, off and on, with one of his lads before he ever "got inside him." One day the boy broke into tears. "Then," said Father Flanagan, "I knew that the wall between us was broken. After that, I was able to help that youngster."

—Joe Breig in Ave Maria.

A Curate's Lament

Anonymous, of course

"When you're older my boy . . ."

AS I read the copies of *Worship*, THE PRIEST, *Integrity* month by month, a certain number of thoughts continually pop into my mind. I feel as though I would like to express a few of those thoughts on paper, but I usually give way to prudence and set the impulse aside. I know that an assistant priest ought not have opinions, but deep inside, I do! I realize also, that whenever I do make some halting attempt at expressing my ideas, more often than not the only reply I get back is something like "You'll get over that when you grow up!" (I think that means sometime after forty.) As a result, I don't say much at all, apart from a few innocuous and completely colorless statements. I listen. The impulse continues, however, and I shall therefore attempt to assuage it by writing under the cloud of anonymity —a practice which I usually dislike in others, and for which I offer my apologies.

Very often the articles will touch upon the support of the clergy in regard to liturgical reforms. This always sets me thinking. Unfortunately, these statistics leave out a very large segment of the American clergy whose positions normally reduce them to a form of official silence. I refer, of course, to the ranks of the assistant clergy. I do hope that the liturgical statisticians will keep in mind that there *are* many priests who are very much in favor of various reforms, but who have nothing to say about them. I read their surveys of "clerical reaction to the Easter Vigil" and wonder. Maybe "pastoral reaction" would be more descriptive. I know dozens of younger priests who would gladly have made use of the new Vigil; who would be most happy to see the dialogue Mass and congregational singing in our parishes, and who are much in favor of evening Masses—especially those of us who are stationed in heavy industrial areas with an abundance of night workers. But those decisions lie in other hands, and always will anywhere from fifteen to twenty-five years after ordination in many places. Not to mention, for statistical purposes, those dioceses where these changes simply do not exist for practical purposes; where the dialogue Mass is still forbidden, and requests for use of the Easter Vigil denied. The number of churches that actually used the Vigil, or have the dialogue Mass, gives no count of the numbers that *would* have used them, had they been allowed—or even more, encour-

aged. All of these are problems of human nature, granted; but if we stop to consider them, things look more optimistic than the records might indicate.

The 'Newly Ordained'

The thought that always strikes me, however, is why the assistant clergy are pushed so far into the background. Our venerable pastors will answer (more in truth than jest, as far as they are concerned), that the assistants don't know enough. They have not had enough experience; they are immature; they are radical. It is a problem that will increase as the years go on, and our parishes become larger and more organized. It will mean more assistants for more years in fewer places. In 1854 I don't suppose it was much of a problem; in some places it isn't today. But it will be. We find many pastors today who look upon their assistants as being mere children, despite the fact that they are thirty-five years old, and have been ordained over ten years—the same pastors, incidently, who forty years ago had scarcely ever served as an assistant, and who were installed as pastors in their own parish before their tenth anniversary ever came around. They seem to feel that a man is "newly ordained" until he receives his first parish, quite ignoring the fact that this used to happen ten to twenty years sooner in their day. Some mathematical minded friend has even assured me that as the years go on, and vocations increase where parishes cannot (in our large city dioceses), it may become impossible for some men *ever* to become pastors. Perish the thought!

Perhaps the conversation at parish dinner tables underlines this attitude. In more cases than others might realize, the opinions of the assistant clergy are not sought, nor even patiently endured. Had Luther spent his days as an assistant, his "Table Talk" might not have turned out to be much of a book. The general pattern seems to be "let your speech be, 'Yes, yes'; 'No, no'; and whatever is beyond these comes from the evil one." I remember making the rounds of a hospital with an older and very distinguished doctor. In one of the rooms we happened to meet a younger doctor, and the two fell to talking about the case. After he had examined the patient, the older man turned to ask the younger one what his opinion might be. I smiled; I was imagining that they were dressed in roman collars and cassock instead of white coats. Later, I mentioned this to the older man, and must have expressed a bit of curiosity as to why he had asked the other's opinion. Actually I knew this man was an authority, with vast experience; I thought perhaps he was only being nice to the

younger medic, or maybe trying to see how much he knew. He seemed a bit surprised at my wondering, and the only answer he could give was: "He's a full-fledged doctor, isn't he? Why shouldn't I talk it over with him; he might easily see something there that I am missing."

I don't suppose I would want a change overnight in this regard; a few days warning would help. Were the pastors of the country to suddenly turn to their assistants and ask what they thought about this or that, so many assistants would collapse within that twenty-four hour period that the hospitals would be severely over-crowded! Most assistants are very happy that there are housekeepers, janitors and trustees, however; they serve as the only source of information concerning what is going to happen next in the parish. It's always very interesting, nevertheless, to meet a parishioner somewhere and have him ask if you like the design for the new altar, and to realize that this is your first indication that there is going to *be* a new altar!

So Much In Common

It would seem that there is so much that priests have in common that there would be no end of topics for conversation. There are so many doctrines, so many works of the Universal Church to discuss; so many changes of approach, so many adaptations to modern life; questions about church-state relations, or the beliefs of present-day Protestantism. Doctors' wives complain that they are forever talking "shop." University professors are forevermore involved in the current ideas; union men are all wrapped up in their programs, musicians with music. But if we drop in at a rectory, what do we hear in so many cases? If there *is* clerical conversation at all, it might be a pastoral monologue on "how I did things at St. Isador's"; the other "half" of the conversation might be described as a symphonic variation of "Oh yes; is that so? My!"

At one rectory, the clergy gather to recite baseball averages to one another; an unseen visitor might think that he had wandered onto the training table of some big-league team. The conversation changes with the seasons: baseball, football, basketball, golf . . . Some rectories achieve a light, gay chatter; here the assistants "get along well" with the pastor, and they "kid" with him, much to the amazement of visiting clerics. Careful observation will show, however, that no one ever says anything really worth saying; and the pastor never discusses anything of any import with them. He goes about things in the same way as the man who never talks at all; the "Bob Hope shows" in between

times merely help break the silence. Others tell jokes; when they run out of them, they repeat them. Others talk about fellow priests; clerical gossip is inexhaustible. Almost anything will do to keep from taking one another seriously.

The purpose of an assistant would seem to be confused at times. You can hardly imagine a physician taking two younger doctors into his office, eating lunch with them daily, and never discussing their work. If we were to put clerical conversation into the mouths of three doctors like this, we might see how stupid it often sounds. Is it immaturity? There's a good chance that it is. Maturity is achieved by responsibility; it shows itself by a serious attitude and the ability to work independently. The very fact that a pastor is given an assistant means that he cannot do all the work himself. But it doesn't mean that he has learned how to delegate authority. This is especially true of the older man who never served as an assistant for any length of time, or who possibly never served as an assistant in a large city parish. When he suddenly finds himself the pastor of a parish with three or four assistant priests, he wants to continue running things as he did when he was alone in a country parish, or had only one assistant "for saying the extra Masses." Maybe we assistants are immature. When I see my former classmates in pre-seminary days, I even begin to feel a bit ill at ease. They are now married, perhaps they have three or four children. They have assumed an adult responsibility in the world, and they seem to show it. And myself? I wonder how I compare. And if we have immature assistants, how can we help from having immature pastors? Maturity will not be enclosed with my appointment as pastor for the first time. And *priestly* maturity can only come from a responsible sharing in priestly work.

Priestly Functions

As I analyze my own and others' experiences, I sometimes feel that we will possibly turn out to be mature janitors or book-keepers if we turn out to be mature at all; we spend much of our time doing that work. Many an assistant feels that he is stationed where he is, only because the pastor feels that an assistant is cheaper than a book-keeper or a second janitor, with the added advantage that he can also offer Mass and hear confessions. He is indispensable for youth work; indeed, the thought of the laity helping even with a CYO dance is rather radical in some pastoral eyes. He is useful for counting the collection, for tending the door and for answering the phone. Granted that we are fit for all this, an assistant can hardly be blamed if he feels at times like a young

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S OF THE ALTAR

M.D. who, after struggling through medical school for years, finally lands a job as a receptionist in an older doctor's office! It's not quite that bad, I'll admit, but it *does* get a little monotonous answering the door time after time, only to say that you are sorry, "but the pastor is not in, and he is the only one who can arrange for baptisms, marriages, funerals, or registering the children for school. I can accept Mass stipends, but I can't tell when the Mass will be offered: the pastor attends to all that. I don't know anything at all about the meeting you're asking about, and I have no keys for the auditorium. I don't know who will have your wedding or offer the funeral Mass; the pastor hasn't decided yet and won't until the night before. But I'll be glad to take a message, or give the pastor your phone number; or perhaps you could try and reach him again this evening."

As for telephones, I do wish our larger parishes had an office girl who could answer the phone and weed them out; perhaps she might even give the time for confessions herself. But if I must spend the day as a telephone operator, why must the phone be one floor below my room, or two rooms beyond the instruction office? It is rather difficult to give an instruction when you have to leave the room twenty-five times in an hour to answer the phone or the door. And then there are the meetings I attend. "Father, you have charge of the Sodality." I lead in the opening and closing prayer; I listen attentively as the girls plan for their picnic; and each time they ask me a question, I repeat my stock answer: "I don't know, but I will ask the pastor." I should imagine that the prefect could go and ask him herself just as well.

As for liturgical reforms, "Let it not even be named among us." "Just stick to the regular things, Father. This 'Mystical Body' and these 'Dialogue Masses' were never necessary in our day, and the Church got along all right. Just forget about all that stuff. Now I remember when I was at St. Isador's . . ." You can mention, if you want, that the Pope is in favor of these "new" things, but you might just as well not. You can pray, though, for yourself and other assistants. The prayer might be that, in these years of waiting, the younger priests will not lose their interest and enthusiasm for these "modern" innovations.

In an atmosphere where any such enthusiasm at all is looked upon as a further example of inexperience and youthful imprudence, it is difficult not to succumb to the general spirit. You begin to feel that in order to grow up you have to get over such ideas! Many men, like Cardinal Suhard, never lose a

"youthful" mind with the advancing years; but age seems to be no measure of a "changeless attitude." Some young priests will surely lose that spirit of youth; some already have. I know some priests this side of their fifteenth anniversary who are already more set "in the traditional practices of the Church," as *they* say, than any older man could be. They will be quite content to perpetuate the "business as usual" theory, and look upon the work of the Church as a pre-fabricated house that will always be put together in the same way.

Complaints Of The Laity

I smile at times, also, when I read a letter sent to some magazine by one or another of our college-trained Catholics among the laity, complaining that their activity as real apostles is hampered by innumerable restrictions. As one wrote recently, they are not asked to do anything more than "coach the seventh graders in track, sell Christmas trees for the building fund, prepare a parish barbecue, or even organize a study club." They complain that they "must never take the initiative, never venture a suggestion or independent opinion, never question any of the (practical) directives coming from the rectory." They have my heartfelt sympathy; and the sympathy of many of my fellow assistants, any of whom could have written the same lines.

It is a question, basically, of re-thinking our apostolate, of looking at things from a broader point of view. We possess, as Catholics, an authoritarian church set-up; it is of the essence of Catholicism, and God be thanked for that. The constitution of the Church brings with it so many spiritual and practical advantages, that we would never have wanted it otherwise. We might, however, find that we wince from time to time under some abuses. One of the difficulties of such a set-up is that men might become bogged down in routine; that authority will do more than it ought, and will squelch fresh approaches to the problems at hand, and will restrict initiative over-much. We all know that such things do not spring from the nature of the Church's constitution, but to that ever-present "fallen nature," which tends to transfer the notion of infallibility to a far broader field than the theologians ever intended to describe in their tracts *De Ecclesia*. Past history and the authoritative spirit of a not too distant age bring on these human foibles.

I have no desire to "take the parish away from my pastor." Very few assistants do entertain such thoughts. Most of us come from the seminary equipped with a good enough understand-

ing of ecclesiastical obedience to avoid that. Even in what we are doing, though we might have other ideas, we comply. "I too am a man subject to authority." But I would like to be able to express a little more initiative, to speak some of my opinions, and to assume a little more priestly responsibility. And I would like to be able to engage in some activity a little more priestly as well. I am, secretly, looking forward to another day—to the day when large numbers of our priests will not be tied down to counting money and recording the Sunday envelope collection all week long; and coaching the teams and cutting the grass and taking care of the furnace; and even spending long hours preparing recreation programs for the parishioners' children, and driving them around to play in basketball tournaments.

Not that I have anything against that work, nor that I feel any of it is "below me," or that I don't believe in the value of youth work. But I do think that someone without a seminary training could mark 50c after Mrs. Smith's name each week just as well; and I feel that the parents, who have the primary responsibility for their children, could easily do a lot more in the youth program. And I can't seem to sense the value of cutting the lawn, etc. the rest of my life just to prove it isn't below my priestly dignity. If I must *prove* it to the people of our parish, something must be radically wrong with my priestly attitude. I know that manual exercise is wonderful for the priest, and I would be the first to advise it. What I am talking about is making that a major part of his weekly activity. When we think of all the priestly work that we are told the world needs, it seems a bit incongruous to set it aside for something that someone who is not a priest could do as well, and often better.

Or why is it that, in some places, if the pastor catches an assistant with nothing more "practical" than a book in his hand, he takes him to task for wasting time so wantonly? How can the priest understand the problems in the world he is trying to save, unless he spends a fair amount of time reading and discussing these problems? The world's problems were not all solved before we left the seminary, and if we do no more than repeat what we heard there ten, twenty or fifty years ago, we will not be true leaders of our people. On occasion, our people complain about our sermons, and we ourselves may admit, now and then, that the Protestant clergymen *do* preach quite eloquently—adding of course, "That's all they do have, along with good music." But the average Protestant minister prepares his sermons, and spends a fair amount of time in read-

ing as a preparation. But when can the Catholic priest give over a half a day, or a full day, to prepare a sermon if every hour outside the confessional, the classroom, or the instruction room is spent in the school basement or on the church roof! Reading takes time, but why shouldn't time so spent be considered part of the "practical" work of the parish? At any rate, it would seem to be more *priestly* work than opening envelopes or sweeping out the gymnasium.

Delegation Of Responsibility

What we might hope for, perhaps, is a gradually clearer understanding of how to blend authority with personal initiative. It can be done; there are many instances today where it *is* being done. The papal insistence upon Catholic Action has brought to the fore the need of entrusting the laity with more responsibility. The Popes are thinking of enrolling the laity in the very work of the apostolate, but we even feel that we cannot let them help count money or run their own social groups. Father must be there to write down the number of hot dogs needed for the picnic. When the laity who are interested in real Catholic Action realize this, they feel somewhat restive. I do hope they will be patient, and not become anti-clerical, as some so quickly describe them. Look to the assistants! In the Providence of God, things will never go to ruin because of any delay in the human side of the Church. The work of the apostolate may be hampered, and much that should be done will be left undone; no one wants to excuse indifference to these modern needs as though it deserves no blame. But the Church won't collapse, and in time these abuses will be set aside.

We must trust in God. Even the tragedy of war seems to have emphasized the need for a new approach in Europe. With church buildings bombed out, and lives upset, the "routine" of the parish was gone. There could be no "business as usual." Men who had never seen it before, suddenly awoke to a new world, even a pagan world. They saw the need of adaptation. Perhaps in time, we here in America will learn that lesson without the shock of war on our own shores. But if the laity complain about the role assigned to them, I hope they will understand if I do very little more than shake my head and say "Yes, that's true"; and that they will pardon me if I seem to pray first for the greater freedom of my own group, and then secondly for them. In this day of the lay apostolate, I don't want to see the laity go on to apostolic labor, and leave the assistant priests behind to count the collections.

My First Convert

Stephen J. Roche

Tale of a truck-driving mystic

IT was a foggy November night in 1916 in a slum district of London, during the first world war. I was letting somebody out at the Presbytery door when "he" tumbled in. At first I thought it was the usual "drunk" but I was mistaken. He was dressed in overalls and his name, curiously enough, was "Bill Bailey," a popular music hall tune of some years previous. He wished to become a Catholic, had already been to a neighboring priest whose sacerdotal arteries had become hardened, and had been sent about his business with the gift of a penny catechism and the recommendation to read it and then return. And so began for me, then a young Levite, contact with a soul of whose simplicity and purity I have never met the like since.

Bill was a truck-driver and our weekly instruction on Thursday nights was a mixture of catechism and Bill's anecdotes of saloons, road-houses, troubles with traffic cops, etc. Soon he became the mascot of the Presbytery; even our frigid Monsignor thawed in his presence.

He was my first convert and so I determined to do the job thoroughly. I explained in detail every chapter of the catechism with my own notes added thereto, and then one Thursday night I overhit the mark. I was explaining to him how England lost the Faith and I gave him a vivid description of the private life of Henry VIII and his seven wives (or was it six?—I don't rightly remember). Within 24 hours I was to know the unfortunate consequences and at the same time the simple soul of Bill.

He burst into my room on Friday evening. "Father, I have been fired."

"What for?"

"Well, after all you told me last night, this morning I went straight into the manager's office and said to him point blank: 'Are you a Catholic?' 'A what?' 'A Roman Catholic.' 'Certainly not!' 'Well, then you damned well ought to be,' and I was," said Bill, "just about to explain to him all about that bloody Henry VIII when his secretary entered. The manager quietly told him to pay me my pay-sheet and with a kindly pat on the shoulder recommended me to take a rest and so I found myself on the curb without knowing even the reason why."

I was about to remonstrate with Bill, counsel him a little

Right now, Father Roche is invalided with cancer in Scotland.

tact and forbearance with the ignorance of others, when the vision of my favourite saint, Paul of Tarsus, rose up before me. Paul and his favourite disciple Timothy—and I, the puppy just out from the seminary and my neophyte Bill. Was it not Paul who counseled his disciple, "I adjure thee in the sight of God and of Jesus Christ who is to be the judge of living and dead . . . preach the word, dwelling on it continually, welcome or unwelcome; bring home wrong-doing, comfort the waverer, rebuke the sinner with all the patience of a teacher." And that is exactly what Bill unknowingly had been trying to do in his own inimitable way.

This incident gave me an insight into the simple-minded soul confided to my charge. Then providence stepped in as it always does when things are beyond our control. Bill made the acquaintance of an Irish girl with the glorious name of Bridget at the Catholic Evidence Guild meeting at Hyde Park one Sunday afternoon. She was a cook and her photo did not belie the fact. She came under none of the classical types of beauty—her smile was from ear to ear—but unseen powers had chosen her for Bill, and she did more in a practical way to make him familiar with the life and practice of the Church than all my meandering and hair-splitting differences on the details of doctrine. She led him to Mass on Sundays, often times on weekdays to Benediction, taught him his prayers, his grace before and after meals, how to say the Rosary and the culminating point led him to midnight Mass on Christmas Eve.

Christmas Midnight

By this time I had become Bill's father-confessor, to all intents and purposes. He revealed to me his innermost thoughts, but the memories of Christmas seemed to have left on him an indelible mark. The crib was a reality to him as it is to a child. How often in our talks did he revert to the subject. The poor Infant Jesus and His mother, and the oxen and the ass that kept the child alive on that snowy winterish night in Bethlehem of Galilee, and the shepherds and the angels singing, until finally I began to get nervous again for my protege and especially for the Jews in the locality, as Bill developed a pronounced penchant for Jew baiting. "It's those bloody Jews," he repeated, "who were responsible for it all. It's they who turned the poor expectant mother adrift—that night and so on and so on."

In due time I received Bill into the Church. That night he anathematized every heresy since the beginning of Christianity, not in the words of St. Athanasius, but in his own

forcible bloody-bloodies. To get him into the confessional box was more difficult than getting a pig into a creel. He felt, as he said, in his own poetic language "such a bloody scoundrel." But Bridget was there by my side to see all the rites and ceremonies duly carried out.

Love's Uneven Course

However, true love never runs smooth. One evening Bill came as usual but in a very depressed mood. He had had a tiff with Bridget and, to spite her, had gone to Covent Garden Opera House and booked a "box" to take another girl to the show. It cost him three pounds. But where to find the necessary partner? Bill had never known a girl until Bridget came his way. On reflection he returned to the Opera House in the hope of retrieving his money; made a full confession to the manager but all to no avail; was booted out with the consoling reflection "experience teaches fools to keep back from kicking mules." I was called in as arbiter. It was not an easy job. Bridget was willing to let bygones be bygones but could not stomach the fact that Bill should ever dream of thinking of another girl. However, after long palavers and even threats on my part Bridget yielded and Bill was once again in her ample arms and still more ample bosom.

Three months later we had a nuptial Mass. Bill and Bridget kneeling on two prie-dieus in the sanctuary, even an organist to play motets and, more surprising still, the Monsignor graced the ceremony in his prelate's robes. The whole was fittingly brought to an end by a very humble wedding breakfast in one of Lyons' tea-rooms, with myself the guest of honor, the bridesmaid, a cook and the best man, also a truck driver.

Months passed and Bill never failed his weekly visit. By this time he had open house, not merely my room but those of all the other priests and even the sanctum of the Monsignor which we entered with fear and trembling. What they said to each other, the Lord alone knows, but the visit sometimes lasted nearly an hour, and we the assistant priests were delighted because "the Old Man" was always in a genial mood after Bill's visit.

One evening I might have got into serious trouble. I was in a very busy thoroughfare just at the peak hour of traffic. Suddenly I saw what seemed to be a modern heavy Sherman tank bearing down on me. It was Bill and his truck. I heard brakes jam, a monkey alight from his cabin, and there were Bill and I in jovial conversation until we were very rudely interrupted by a traffic cop who told us in no uncertain terms where we ought to go.

Bill finally got his calling-up

notice. He was affected to a motor-unit. I received a card weekly from his military depot and finally his last visit before going to the front. "The Old Man" was in a very depressed and tearful mood that night at the table. He had given Bill his blessing and enough holy medals to protect his anatomy wherever a chance bullet might happen to arrive. Weeks passed and I received a field-card from somewhere in Italy. Bill was helping the Italians to push back the Germans and Austrians on the Piave. And then an ominous silence. Even Bridget with her child-like faith began to waver, but the inevitable happened. Bill was killed in action on the Piave.

Afterwards we learned from one of his pals that it was on the eve of the anniversary of his reception into the Church. We had solemn Requiem Mass sung by "the Old Man" himself with many tears, sniffs, sighs and groans. He was evidently on the verge of a breakdown. Bridget was there with her bridesmaid and Bill's best man, the other truck driver.

For over a week the Old Man kept to his room. When he did emerge it was to come to my room, a most unusual thing for him, and depose a little note-book on my desk, with a recommendation to copy it and meditate on it for the rest of my days. It was written in his own neat hand but the language was Bill's. Not a "bloody" was missing. It was a detailed account of all talks he had with my protege and now and then a note of his own in margin. "How true," "God's child," "God's handiwork," "the mysterious ways of God to men," etc., etc.

It was evident from the little note-book that after the first few weeks I was not even second fiddle; I didn't even exist for Bill. He kept up, by good nature, his instructions with me but the real business was with the "Old Man" and, stranger still after his reception, it was Bill who began to direct the spiritual life of the other, who besides being a Prelate was Canon Theologian of the Diocese. At the beginning the "Old Man" recorded what he said to Bill, but after the reception he completely receded into the background and the whole record is a faithful reproduction of what Bill said to him, with all the inevitable profanity, and extracts from letters Bill had been writing to him during his military training. The "Old Man," who was somewhat close on money affairs, had a beautiful memorial tablet affixed to what was known as the Blessed Sacrament Chapel, with the simple inscription "Bill Bailey, killed in action, God's choicest soul." Some months later he went to rejoin Bill. He died of no particular malady, not even that of old age. He simply faded out after the passing of Bill.

Conscientiously I kept my word, read and re-read and meditated on the words of that diary and guarded it jealously until May 10th, 1940 when I lost it with my few personal belongings in the great exodus from Belgium in those tragic days.

What's the Answer?

Did Bill receive a sort of infused knowledge of the spiritual life? I don't know but I do know that Bill was born in a slum and from his earliest days saw and lived in an atmosphere of filth and sin, and yet he might have been reared on the hills of Donegal, so pure was his mind and so unscathed did he pass through his life as a truck-driver. Was it not St. Paul himself who had said: "Where sin abounded, grace hath superabounded." Perhaps these words explain the enigma.

He left us or was taken from us in the full maturity of his manhood. Why? The book of Wisdom says somewhere: "He pleased God and was beloved; and living among sinners, he was translated. He was taken away lest wickedness should alter his understanding and deceit beguile his soul . . . Being made perfect in a short time, he fulfilled a long time."

Delinquent Parents?

New York, May 1 — (Star Special) — Park commissioner Robert Moses called for an end to the pampering of young vandals through lenient "educational" theories of "goo-goos and uplifters," saying that his 30 years' experience with them proves beyond argument that the only way to deal effectively with such delinquents is to punish them by punishing their parents with fines.

His anger was aroused in telling the park association of New York City that a current study of vandal damage to city statuary and monuments—the first such study ever made on an exhaustive scale—indicates already that the losses from this deliberate mischief total "not hundreds of thousands of dollars but millions of dollars." The Park commissioner gave out no details on the study beyond saying that he expected soon to issue the full report.—Montreal **Star.**

Other People's Troubles

It is easy to have the patience of Job when the boils are on somebody else.—**The Redemptorist Record.**

Code and Cult

Questions may be submitted to the editors

Joseph F. Marbach, J.C.D.

IS it true that some Crucifixes may have such a special Indulgence attached to them, that a Plenary Indulgence is granted every time that the Crucifix is devoutly kissed with contrition and charity?

No. There is such a special Crucifix, but the Indulgence can be gained only in real danger of death. Cf. *Acta Apostolicae Sedis,* XXXIV (1942), 303.

Fr. Seraphinus entitles his brief article on this crucifix as "De crucifixo bonae mortis" and explains this title of the crucifix by stating that to it is particularly attached a Plenary Indulgence to be gained by anyone of the faithful who in a grave danger of death kisses the crucifix or touches it in any way; the crucifix does not necessarily have to belong personally to the dying person; confession and Communion are ordinarily required but if these sacraments cannot be received, the person in a contrite spirit must invoke the sacred name of Jesus, orally or at least in his heart; the death must also be patiently accepted as from the hand of God and as a vestige of sin—*De Indulgentiis,* p. 183; cf. Bouscaren, *Digest,* I, 435.

Fr. Seraphinus mentions that previous to the Bull "Pia Mater" of Pope Benedict XIV, relative to these matters, only priests could bring this crucifix to the sick person; now any lay person can bring it to the sick and any priest who has the necessary faculty can bless the crucifix—no formula is prescribed and a simple sign of the cross suffices. Cardinals and bishops have this faculty from the general law of the Church; other priests may possess the faculty by some special title—for example, this faculty is enjoyed by priests who are members of The Missionary Union of the Clergy.

Fr. Seraphinus objects to the view of those priests who falsely asserted that they have the delegated power from the Holy See to bless crucifixes so that the faithful may gain a Plenary Indulgence every time they devoutly kiss such a crucifix. He alludes to the above mentioned 1942 declaration of the Apostolic Penitentiary and other decrees to emphasize his point that the faithful should not be deluded, that those who possess one of these blessed crucifixes must realize that they can gain this special Plenary Indulgence *only once* "semel tantum"—as death approaches.

May I have an answer to this question: May nuns who are obliged by their rule to say the

Divine Office gain the same indulgences for saying it before the Blessed Sacrament as clerics do?

Yes. It may be well to quote the entire section from *The Raccolta* (Benziger Bros., 1943, pp. 576-577) on this point: "a) Nuns and other religious women living in communities, who are bound to the daily recitation of the Divine Office by the constitutions of their Institute, if they recite the entire Office, even when this is done at intervals, before the Blessed Sacrament, whether exposed for public adoration or reserved in the Tabernacle, are granted:

"A plenary indulgence, if, in addition, they go to confession, receive Holy Communion and pray for the intentions of the Supreme Pontiff (S. P. Ap., Dec. 5, 1930).

"b) Any of the aforesaid women who recite a part only of the Divine Office before the Blessed Sacrament, are granted:

"An indulgence of 500 days for each canonical hour (S. P. Ap., May 18, 1933).

"c) The same religious women, as above, if they say the prayer 'Aperi Domine' before the Divine Office and the prayer 'Sacrosanctae' thereafter, are granted the same indulgences as clerics in Holy Orders and priests (S. P. Ap., Jan. 8, 1934)."

There seems to be an endless list of Indulgences for various prayers, but I am unable to find any Indulgence for the "Our Father." Is there such an Indulgence?

There does not seem an Indulgence for the "Our Father" as such. However, we may take the liberty of suggesting an indirect way, since you appear particularly devoted to this prayer—use a Rosary to which is attached the Crosier, Dominican, Brigittine, or similar Indulgences.

Priests who have the faculty to grant the Crosier Indulgence to a rosary, for example those who are Special Members of the Society for the Propagation of the Faith, or chaplains with the armed forces, may bless such rosaries with a mere sign of the cross. Persons using such a rosary may receive 500 days indulgence for each Hail Mary and for each Our Father; this indulgence is applicable to the souls in purgatory.

OUR SUNDAY VISITOR has a fine booklet on "The Crosier Indulgence"; also, Fr. Bernard van Gils, O.S.C., of Immaculate Conception Monastery, Hastings, Nebraska, has written an informative work on this Crosier Indulgence.

The Crosier Indulgence of 500 days for each bead may be gained simultaneously with Dominican Indulgences provided the rosary has both blessings. As Fr. Barron writes (THE PRIEST, May, 1953, p. 349): "It does not require meditation and is granted for each separate

Hail Mary or Our Father, but it does require the person holding the beads in one's hand. The Dominican Indulgence granted in the so-called Dominican Faculty gives: 100 days for each Our Father and Hail Mary if at least five decades are said and a plenary indulgence once a year for saying each day five decades."

Those who use the Brigittine Rosary may gain an Indulgence of 100 days for each Our Father. Cf. Seraphinus, *De Indulgentiis,* p. 177.

As Father Patrick Shaughnessy, O.S.B., of St. Meinrad's wrote in THE PRIEST for October, 1953 (p. 771): "The Crosier Beads do not differ from the ordinary 5 decade Dominican Rosary; it is merely a matter of special indulgences, namely of 500 days for every Our Father and Hail Mary, if the rosary has the appropriate blessing." In this article, Fr. Shaughnessy gave a brief description of twenty-one different types of rosaries.

Occasionally after a baptism, I recall that somehow I neglected to have the godfather touch the child during the actual ceremony. Should I still write his name in the baptismal register?

Yes, but it would be well to make some notation such as "non tetigit infantem" below the name of the godfather because of the possibility (admittedly rare) of a future marriage and the question of a dispensation from spiritual relationship between the man and his godchild. Cf. Woywod, *A Practical Commentary,* 1946, I, 345-348.

In the strict sense, the man is not the godfather, as Canon 7655 decrees that for the validity of the relationship the godparent must "baptizandum in actu baptismi per se vel per procuratorem physice teneat aut tangat vel statim levet seu suscipiat de sacro fonte aut de manibus baptizantis."

Others may assert the people should be told the man is not the godparent. In our opinion this does not seem necessary. The man to all intents and purposes has assumed his obligations as a godparent and the proper notation has been made in the baptismal register and thus there seems no need of revealing the mistake of the priest which would only upset the family. It seems to be one of those cases when it is best to say nothing.

May priests who binate and say the second Mass at 9 o'clock take liquid nourishment one hour before the first Mass, according to the new rules?

As the law now reads, a negative answer must be given. It is admitted that a priest who offers Masses at 8 and 9 would be in a "worse" position than one who offers Mass at only 9,

but we have to take the law as it is now. Fortunately it isn't too long a wait for breakfast until after the 9 o'clock Mass on Sunday, if we awake at 7 or later.

If, however, a priest is not feeling well, he could of course take some medicine at any time.

Others might say that a priest who is allowed to have some liquid nourishment one hour before he begins the 9 o'clock Mass might in good conscience take such nourishment two hours before 9, and prescind from what he has to do until 9, but to this writer their view cannot be drawn out of the text of the new rules. (The concessions already granted seem generous enough.)

It is true that several writers on this subject (Fr. Connell, Fr. Reed, Fr. Mahoney, Fr. Moriarty—cf. *The Jurist,* XIV (1954), 14) would answer the question in the affirmative but the view of this writer is in the negative. (Water may be taken of course at any time.)

Norm III of the Apostolic Constitution "Christus Dominus" states: "Sacerdotes, qui vel tardioribus horis, vel post gravem sacri ministerii laborem, vel post longum iter celebraturi sunt, aliquid sumere possunt per modum potus, exclusis alcoholicis; a quo tamen se abstineant saltem per spatium unius horae, ante quam sacris operentur."

An Instruction of the Holy Office relative to this Apostolic Constitution was issued on the same day, January 6, 1953. In section four, the Instruction states: "4. Sacerdotes non infirmi, qui a) vel tardioribus horis (i.e. post horam nonam), b) vel post gravem sacri ministerii laborem (v. gr. iam a summo mane seu per longum tempus), c) vel post longum iter (i.e. saltem 2 km. circiter pedibus percurrendum, vel proportionate longius pro variis vehiculis adhibitis, difficultatis quoque itineris vel personae habita ratione), celebraturi sunt, aliquid sumere possunt per modum potus, exclusis alcoholicis."

Section five states: "5. Tres casus supra numerati tales sunt, ut omnia comprehendant rerum adiuncta, in quibus legislator praefatam facultatem concedere intendit ideoque quaelibet vitetur interpretatio quae facultates concessas amplificet." (Section 6 repeats the "one hour before Mass" phrase of Norm III.)

Thus we have three separate factors, *time, work, journey.* As to time, it is clear—"after 9 o'clock." Perhaps bination was not considered in the Instruction because usually bination is connected with a Sunday and this Instruction refers to a Mass on any day. Thus while agreeing that an affirmative answer is probably according to the spirit of the new concession, we feel the answer must be in the negative, on the basis of section

five above. The new regulations cannot, we believe, be extended to mean "hora una ante horam octavam si altera Missa post horam nonam."

The second factor—and a completely distinctive factor—is work. Thus a priest may have to work hard to prepare the church for the day's Masses—to fix the heating equipment, even to shovel the snow so the people can walk to the church door; perhaps he had an early morning sick call; perhaps he had some corporal work of mercy to perform early in the morning. In these circumstances, the priest is in a separate category apart from *time* and thus, because of his work—physical or spiritual—he may take some liquid nourishment, if he can consume it an hour before his first Mass—whether this Mass be at 6-7-8. The same concession is granted if he has to travel before Mass.

Prayer and Fun

"A couple of years ago," testifies Red Skelton in the **Journal of Living,** "I played a personal appearance at the London Palladium. My wife, Georgia, was with me. When the stage engagement was finished, some friends, including Father Edward J. Carney, went with us to Rome, where we had an audience with His Holiness Pope Pius XII. Then we all boarded a plane to fly to Paris for a few days' vacation before coming back home. As we flew over the Alps, one of the plane's motors went dead. Just dead, over those unbelievable heights. Was I scared? I was. But I wasn't scared only for myself, my wife, and our friends. The plane was crammed with mothers and small children returning from pilgrimages and vacations. There was danger of panic. That's when Father Carney took over. That's when I found out how the Lord expects us to serve—each in his own way. 'You take charge of your department, Red, and I'll take care of mine,' Father Carney ordered. I got the point." So the Comedian and the Man of God worked together during those crucial moments; and because laughter is by nature a natural handmaid of religion, it wasn't long until peace and laughter had taken the place of the panic which had threatened the passenger-filled plane.

—Ave Maria.

The Devil was looking over his new arrivals one day and seeing one of them strutting round like a peacock he spoke to him. "You act as if you owned the place?" he said.

"I do," said the new resident, "my wife gave it to me!"

—Current Prices.

Sermon Suggestions

Through October — *Notes on the Commandments*

The Eighteenth Sunday After Pentecost

October 10, 1954

The Eighth Commandment

"THOU shalt not bear false witness against thy neighbor" (Exodus 20: 16). The great utility and the necessity of explaining this commandment, and of emphasizing its obligation, we learn from these words of St. James: "If any man offend not in word, the same is a perfect man"; and again, "The tongue is indeed a little member and boasteth great things." "Behold how small a fire, what a great wood it kindleth" (James 3:2, 5). From these words we learn two truths. The first is that sins of the tongue are very prevalent, which is confirmed by these words of the Psalmist: "Every man is a liar" (Ps. 115:11), so that it would almost seem as if this were the only sin which extends to all mankind. The other truth is that the tongue is the source of innumerable evils. Through the fault of the evil speaker are often lost the property, the reputation, the life and the salvation of the injured person, or of him who inflicts the injury. The injured person, unable to bear patiently the contumely, avenges it without restraint. The offender, on the other hand, deterred by a perverse shame and a false idea of what is called honor, cannot be induced to make reparation to him whom he has offended. (St. Thomas, Sum. Theol, 2a. 2ae, cxxii. 6).

The purpose of the eighth commandment is the safeguarding of that part of the natural law which demands that faith in human communications be preserved and that the reputation of individuals be protected. Society would suffer immeasurably unless misuse of the faculty of speech were strictly prohibited. If men were allowed to lie freely, faith in the spoken word of another would be destroyed, social intercourse would be rendered futile and one of the foundations of society would be shaken. If it were licit to use the faculty of speech to defame, a person's reputation would be in constant jeopardy. Since narrating stories that do injury to another's good name has a certain appeal for many, the eighth commandment gives a salutary warning to those who are tempted to abuse the faculty of speech by discussing the real or imaginary defects of their neighbor.

The eighth commandment forbids not only testifying falsely both in court and out of court, but also injuring our neighbor in his good name or honor. Hence it prohibits lies, detraction, contumely, rash judgement and the violation of secrets. This divine precept urges all to the practice of the virtue of veracity.

The Nineteenth Sunday After Pentecost

October 17, 1954

The Eighth Commandment (Continued)

A lie is intrinsically evil because it involves using a natural faculty in a way that is directly contrary to its natural end or purpose. The primary purpose of the faculty of speech is to manifest to others one's thoughts and judgment. Since we are by nature obviously destined to live, not each in utter seclusion, but with other human beings, God evidently intended us to exchange ideas with them and the means given us for this is the faculty of speech. The right use of this faculty is to reveal to others the thoughts of one's mind. To employ this faculty in order to manifest as the thoughts of one's mind what are not the thoughts of one's mind is contrary to the primary end of speech. The intention to deceive does not pertain to the essence of lying and a lie is properly defined as "speaking against one's mind."

A lie in itself is never more than a venial sin. The gravity of the malice of lying is measured by the seriousness of the disturbance of the order of nature, and this disturbance is not great. Jocose lies (those that are uttered merely to amuse) and lies of excuse (sometimes called 'white lies') are likewise venially sinful. A jocose lie differs from a joke in this, that the jocose nature of the speaker's words is not evident and that as a consequence what he is saying contradicts what he is thinking. At times because of other circumstances a lie may involve grave guilt. These other circumstances would introduce an additional fault joined to the violation of veracity. For example, I tell a lie while under oath to tell the truth. Here a grave sin of perjury is involved. I tell a lie that injures my neighbor's business. Here a grave sin of injustice is involved.

The Twentieth Sunday After Pentecost

October 24, 1954

The Eighth Commandment (Continued)

MENTAL reservation consists in limiting the common and obvious sense of one's words to a particular meaning. We must distinguish between two sorts of mental reservation. There is the strict mental reservation and the broad mental reservation.

A strict mental reservation is one that limits the meaning and gives no clue to the particular sense intended. This type of mental reservation is a lie, pure and simple, and is never allowed. For example, A asks B: "Are you going to New York this summer?"

B answers: "Yes" and he means that he is going there merely in imagination. This is a lie for no clue is given to the sense intended.

A broad mental reservation is one that limits the meaning and contains some clue to the sense intended. Here there is no lie involved because what is said has two meanings. These two meanings are present either by reason of the words themselves or by reason of the circumstances surrounding their utterance. One who employs a broad mental reservation actually expresses what he thinks, and uses words according to the meaning that they really have. The words, however, have another meaning also, and the speaker foresees that it is in this other meaning that the one spoken to will probably understand them. For a sufficient reason we may thus permit others to deceive themselves by taking the wrong meaning out of what is said, and this remains true though the listener, because of his ignorance, does not know that there is another meaning to the word that is employed.

A few cases may illustrate this. The maid says that her mistress is not at home, when she knows that she is. This is not a lie because the expression 'not at home' is conventionally understood to mean 'not at home to visitors.' A murderer pleads, "not guilty" though he knows he is guilty; he is not telling a lie because to the ordinary meaning of the phrase is added the qualification 'not juridically guilty' by the circumstances. The priest is asked if John committed the crime. He answers, "I don't know." John has just confessed the crime to him but he is not lying. The circumstance of his priesthood colors his answers, so that it means, "I have no communicable knowledge on that subject." The same holds true for lawyers, doctors, nurses and others who give answers bearing on knowledge acquired in the fulfillment of their duties.

Broad mental reservation may not be used at random. It may be used licitly only when a person has a good and just reason for concealing some fact. If broad mental reservation could be used without some justifying reason, there would result general loss of security and confidence in our social relations. Thus there would be engendered widespread mistrust and suspicion. We would not accept the word of others at its face value, but would constantly be obliged to try to uncover some hidden meaning.

A sufficient reason for using a broad mental reservation is genuine utility for oneself or others, and this is graded according to the degree of importance of concealing the truth of which there is question.

While under oath in a court of law, one may use broad mental reservation, though he must have a very good reason for doing so. One who acts on this teaching does not violate his obligation as a witness to "tell the truth, the whole truth and nothing but the truth," for to the words of the oath is attached the tacit limitation, "insofar as the law obliges me to reveal it." Hence the defendant may use broad mental reservation to avoid incriminating himself, since he need not give proof of his own guilt.

The Feast of Christ the King

October 31, 1954

Christ's Kingship and Kingdom

REJOICE in the triumph of our King. The formal celebration of this feast is fairly recent, but devout Christians have worshipped Christ as King ever since the day of the Ascension.

We could hardly expect a world that rejected Christ to accept Him as ruler of an eternal and universal kingdom.

Everything Our Lord did and said put to rout the disorderly notions the Pharisees and the Jews had of the Messias. Once in a while the simpler people tried to make Him king, but He showed clearly He did not come into this world for its acclamations. He established a different kingdom and He preached it, and it ill suited the fancy of the worldly-minded. How could they understand a *spiritual* kingdom? But before it could be a worthwhile kingdom it *had* to be spiritual. Look at the kingdoms of yesterday! Our Lord's kingdom had to be spiritual so it could be everlasting. It had to be a kingdom of souls so it could be truly united.

Nowadays people know little about kings, though there is in the human heart a certain fascination for royalty. But when human beings assume authority so great, it is hard for us to accept that authority. Our Lord, therefore, can be the only true king. By divine right. By a right He acquired in redeeming us. By right of the intimate relationship He has with us as our God. That is why the Preface of today's Mass calls His kingdom a kingdom of truth and of life; a kingdom of holiness and of grace; a kingdom of justice, of love and of peace.

Indeed we have a King. But if we would uphold His kingdom we must oppose the world and prove that His was not an idle nor idealistic dream. Mankind today is looking for order and peace. Show the world how it can be found in Christ and His kingdom.

'. . . Till Death Do Us Part'

The following is said to have been the last story told by Mr. Victor Herbert:

"A family of four left Ireland. The parents and one boy settled in Boston. The other boy went to Chicago. Two years later, while visiting his son in Chicago, the father died. News of the tragedy was telegraphed the boy in Boston. Grief-stricken, he wired his brother, 'What were father's last words?'

"Came the reply, 'Father had no last words. Stop. Mother was with him to the end.' "—**Redemptorist Record.**

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OCTOBER, 1954

Publications Found Objectionable For Youth By The Decency Committee

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Black Magic
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Crime and Justice
Crime Must Pay the Penalty
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Crime Suspense Stories
Dark Mysteries
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Fight Against Crime
Frankenstein
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High School Romances
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Journey Into Unknown Worlds
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Nightmare
Out of the Night
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Romantic Confessions
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Sensational Police Cases
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Strange Mysteries
Strange Suspense Stories
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Strange Worlds
Suspense
Sweethearts
Tales from the Crypt
The Hand of Fate
The Haunt of Fear
The Monster of Frankenstein
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True Love Confessions
Uncanny Tales
Voo Doo
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Weird
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Weird Worlds
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Make My Bed In Hell
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Never Leave Me
Other Side of the Night
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The Hate Merchant
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Wait for Tomorrow

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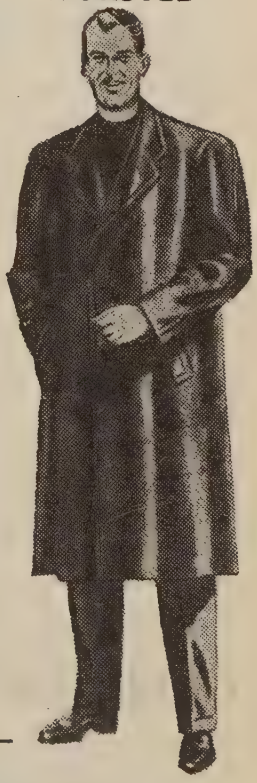

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List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

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Currente Calamo

Continued from page 854

We feel that congratulations are in order all 'round. The stubborn fact is that, do what we may or can, there are still vast numbers of our Catholic youth in non-Catholic colleges. We can't "compel them to come in"; we have to go to them. Another stubborn fact, incidentally — if they tried to come, we wouldn't even have facilities to accommodate them. In an earlier issue of THE PRIEST, we cited some statistics ad rem: there are 300,000 such students, more than 10,000 at New York University alone.

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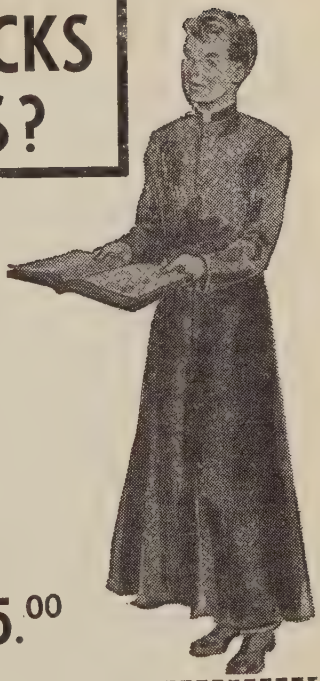

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Book Reviews

Spiritual Childhood
by Vernon Johnson

Sheed & Ward, New York, 1953, pp. 216, $3.25

IT seems to be a fact that the day on which most priests and seminarians meet the Little Flower in her *Autobiography* is a day of joy and of genuine spiritual gain. The simplicity of her approach to God is astonishing. Her ease in the presence of great truths and great graces evokes both admiration and imitation. Yet, since the *Autobiography* is not a thesis-and-corollary handbook of the spiritual life, anyone who wishes to build his own spirituality to the specifications of St. Therese's has had, thus far, to probe deeply and at length in order to search out all of the precise principles with which she herself built.

Now, in his book *Spiritual Childhood,* Msgr. Johnson presents us with a well-ordered study of the spirituality of the Little Flower. He begins by explaining what the fatherhood of God meant to her; then examines her understanding of God's love for man

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and of the love man should have for God. He outlines the pattern of her humility, and shows how she found all the strength she needed to become a saint by surrendering herself utterly and confidently to God.

His chapter on "The Value of Little Things" is impressive and particularly helpful since, as St. Therese herself pointed out, it is through the proper use of little things that we open for ourselves the way to holiness. It was what she used to call, appealingly, her "Little Way," and its practical effectivness was demonstrated in her own life.

Suffering, the inevitable companion of earthly existence, also receives ample consideration. And, during this Marian year, it is especially appropriate that there should be two chapters dedicated to an examination of the Little Flower's relationship to Our Lady.

Spiritual Childhood, either as spiritual reading or as a starting place for meditation, should prove eminently valuable for all whose lives are devoted to the service of God. — Raymond Gribbin, Baltimore.

The Philosophy of Jacques Maritain

by Charles A. Fecher

The Newman Press, Westminster, Md., 1953, pp. 361, $5.00

IN a sense Jacques Maritain is like the weather; a lot of people talk about him, but relatively few do anything about him.

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Most of us know his name, list him among the outstanding converts of our age, speak of his influence on contemporary thought, and read him scarcely, most scarcely, if at all.

Charles A. Fecher, however, is a man, a layman, who has studied Maritain thoroughly. He knows the man and he knows his works, and over the years he has acquired the kind of admiration for both that has borne as its fruit the strong desire to help make them better known. In his present book Mr. Fecher attempts to fulfill that desire.

Part one, *The Man,* describes the intellectual atmosphere into which Maritain was born. Then it picks up the Maritain story, tracing it through the arid positivism of the Sorbonne, the meeting with Raissa, the brief but impressive encounter with Bergson, and the inescapable challenge of Leon Bloy. It was because of Bloy that the Maritains (Raissa and Jacques were then married) entered the Church. Once they saw it for what Bloy showed it to be they could not stay out. Several years later, driven by the same thirst for the truth, Jacques "found" St. Thomas.

Since that day he has dedicated himself to the task of making Thomism live in and for the world we know. It has not been an easy task. At times it has demanded high courage and deeply original thought. But Maritain is nothing if not a man of courage and a thinker of genuine stature.

In part two of his book Mr. Fecher attempts to set down Maritain's approach to the various objects of philosophic inquiry. His exposition is facile and more easily understood, perhaps, than Maritain's own. It provides those already acquainted with scholastic philosophy with a splendid review, and it is likely to reawaken interests which many a reader has thought dead.

No one who reads Mr. Fecher's book, and only this, will say, when he has finished, "I know Maritain." But he may well say, "I am going to know Maritain," and if he does this the author's purpose will have been achieved. — Raymond W. Gribbin.

Franciscan Life in Christ

by Mark Stier, O.F.M. Cap.

St. Anthony Guild Press, Paterson, N. J., 1953, pp. 290 indexed, $3.00

ABOUT a year ago Father Eugene-Marie, a Carmelite, gave to Catholic readers the first part of his masterful study of Carmelite spirituality, in which he followed, to a large degree, the writings of the great St. Teresa. Now, from the pen of an American Franciscan, comes a somewhat similar study of Franciscan spirituality as exemplified in the life and teachings of St. Francis.

However, while Fr. Eugene-Marie's book grew out of a series of conferences designed for laymen, Fr. Stier's work is directed primarily to the members of his own society. His purpose is to provide all Franciscans, religious and lay, with a detailed and accurate picture of the approach to God that was conceived and lived by

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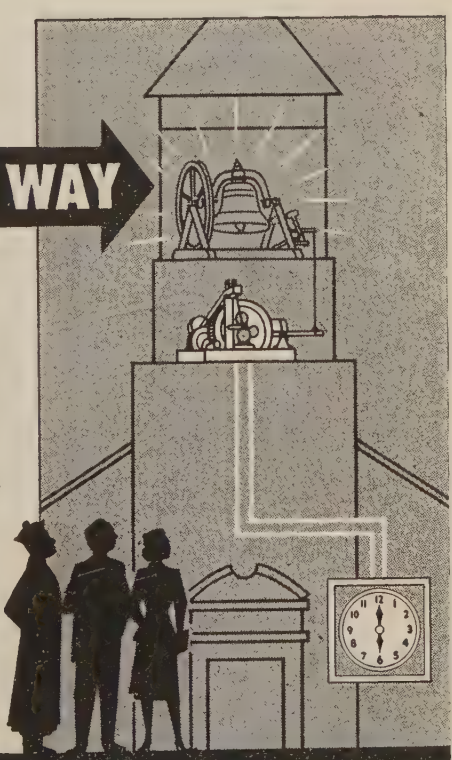

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St. Francis himself. This approach Fr. Stier sees as differing widely, although not radically, from the approach fashioned by other saints and other schools of spirituality. He depicts it as an attempt to live the Gospel of Christ in both its spirit and its letter. He points out continually that Francis took Christ at His word, and that he made a literal acceptance of the precepts and counsels of the Gospel an essential part of the whole Franciscan program of life.

Above all, Francis saw the Master as the Poor Christ, poor in worldly goods and poor in spirit. Hence, he made poverty the foundation upon which the whole edifice of the spiritual life was to be built. "For Francis," writes Fr. Stier, "evangelical poverty does not mean merely the privation of all earthly and material goods. It is an all-out renunciation of self and of all material and immaterial riches. Humility, obedience, simplicity, and chastity are in Francis' mind inseparable sisters of poverty, being simply different expressions of manifestations of this virtue. Lady Poverty invests them with her own peculiar habit. Strip yourself of all pride and you will be truly humble and charitable; divest yourself of all self-will and you will be obedient; remove all duplicity, every shadow of hypocrisy and you will be wholly simple; empty your heart of every inordinate affection and you will be chaste."

There is in Fr. Stier's study much duplication and over-lapping, which would surely prove irksome to any-

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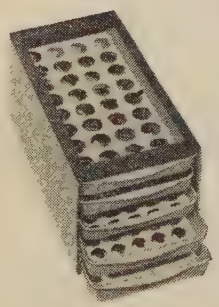

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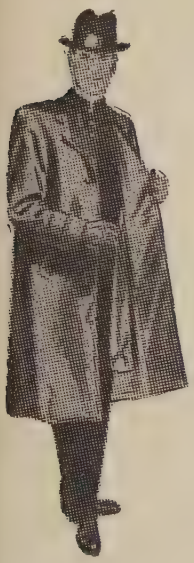

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one attempting to read his work at one sitting. However, his is not that kind of book. It demands intervals of thought and meditation and, given these, it cannot but prove to be of value for anyone who reads it. Surely, for all the followers of the Poverello of Assisi it must be classified as required reading.

—Raymond Gribbin, Baltimore.

The End Of Time

by Josef Pieper

Pantheon Books, Inc., New York, 1954
pp. 159, $2.75

THE sub-title of this essay well summarizes its content: "A Meditation on the Philosophy of History." How is the thoughtful Christian to look on the convulsive events of our times? What are the ultimates in the drama of history? What insights and inspirations may the believer of the atomic era derive from the prophetic patterns of the Apocalypse?

Colossal questions these, and such are the preoccupations of Josef Pieper in this small volume. In the course of his meditation the author also discusses the meaning of creation, prophecy, the philosophic mentality, the relevance of theology, and the inadequacy of both optimism and pessimism when unqualified.

Throughout, Dr. Pieper demonstrates those qualities of mind and spirit which have placed him among Europe's most highly respected Catholic thinkers. While

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it is by no means an arduous work, this "meditation" will be best appropriated if meditated on. The Christian reader will find that it affords an invaluable framework in which to assess the cultural studies of men like Toynbee, Spengler, and Sorokin. Many may owe to it their first grasp of the pertinence of the Apocalypses. — J. J. Gallagher, Baltimore.

Stop, Look and Live

by James Keller, M.M.

Hanover House, New York, 1954, pp. xix-365, $2.00

"AN advertisement in a French newspaper read: Man wanted to work in dynamite factory. Must be willing to travel."

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That We May Have Hope

by William A. Donaghy, S.J.

The America Press, New York, 1954
pp. xii-205, $2.50

IT is a pleasure to disagree with the author of this book. He prefaces his reflections on the whole liturgical cycle of Sunday Epistles (and a few others) with the statement that his volume swells the number of books recently written about the Scriptures without, in any distinguished way, being a notable addition. Then he proceeds to disprove himself throughout the fifty-eight essays which follow.

First of all, the reflections focus on the cardinal ideas of Christianity. Then, they illumine the linkage existing between these ideas, the Scriptures and the Liturgy. Finally, they are written in a style of signal freshness and impact. The old ideas spill out sonorously, newly minted in a memorable phrase, a quote or an illustration that sends your hand in search of pencil and pad.

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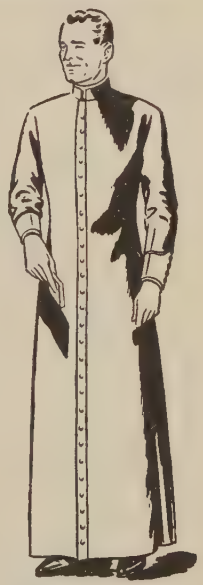

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For themselves, priests and seminarians will find this a vibrant meditation book. The reflections, averaging less than three pages each, are chronically relevant, even apart from the liturgical year; and in connection with it, they will suggest and enrich many sermon themes. — Joseph Taylor, Baltimore.

Correspondence

Pipe Organs Again

THE opening article in the column, "Currente Calamo," June issue of THE PRIEST, bearing the title "Buying an Organ?", in my humble opinion, is fairly replete with provocative statements, some of which, I sincerely believe, deserve to be critically challenged.

In the first place, there can be no quarrel with the proposition that pastors, who are in the market for an organ, should seek advice and follow the counsel of those skilled by education and experience in matters of organ buying and building.

But, IF the purpose of the article in question was to provide norms and principles by which prospective organ purchasers could be guided to make a wise and satisfactory choice, then that purpose remains far from having been accomplished. In fact, the single point, established beyond all doubt, seems to be the private opinion of our organ mentor, that no other organ can match the Casavant — presumably in mechanical, artistic and tonal perfection, though this was not explicitly told us.

Naturally, one must adhere to the ancient principle of "De gustibus non est disputandum," but, when the portrayal of an individual's tastes and performances simply blossoms out into one grand sales talk in favor of the special instrument, to the obvious exclusion of a host of excellent organ builders here in the United States, then, quite patently, the article may well be labeled unfair, biased and misleading.

To be specific, our mentor states: "A Casavant, you see, is something very special." Now, we might possibly concede the point that a definite degree of excellence is to be found in Casavant organs, but it is mighty difficult to admit the logic of rushing into a torrent of superlatives, the climax of which is "the greatest and finest of them all." Overwhelmed by the finality of this assertion, what is more natural than that we should become curious about the identity of our mentor; he has invested himself with an aura of political authority, and in one short phrase, has inferentially consigned the work of every builder out-

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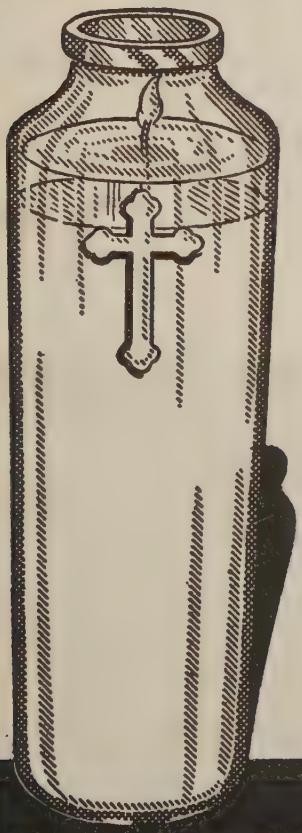

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side of St. Hyacinthe to the limbo of mediocrity, if not of positive inferiority.

Then, as if to administer a final blow to any beknighted cleric who might be so rash as to cast longing eyes toward an instrument other than a Casavant organ, we are told that the Juillard School of Music and St. Mary's Seminary Baltimore, are too, the proud possessors of Casavant organs. Certainly, I, for one, have no desire to impugn the wisdom of choice in both instances; but it seems clear to me, that the most casual acquaintance with past issues of the Diapason Magazine will reveal several conclusive facts, to wit: that many prominent churches and renowned edifices have, in the past ten years, acquired new or rebuilt organs, no one of which is the work of the Casavant Company; and further, the list of these United States builders contains such respected and venerable names as Austin, Aeolian-Skinner, Kilgen, Moller, Reuter, Schantz, to mention just a few (given in alphabetic order).

Now, if this printed testimony of the Diapason be accepted as true, then the clerical readers of THE PRIEST must arrive at the inescapable conclusion that there has been a wholesale defection from the optimum norm as embodied in a Casavant organ, and that alarming numbers of musical directors both lay and clerical, music commission members, organ consultants and organists have been falsely directed and badly duped into selecting what our mentor refers to as "a nice cheap chest of whistles."

Indeed, in its tone and tempo, the entire article bristles with im-

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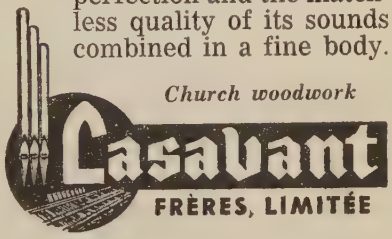

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plications, at once disturbing and alarming. Let an otherwise intelligent pastor so much as breathe his hopes for a new organ — forthwith, the Casavant representative should take over — (in the language of our mentor, he is "very brisk, and very business-like") the pastor, steeped in pitiful ignorance of organ matters, simply surrenders, signs on the dotted line, and acquires an instrument "whose superiority is hard to describe." This last phrase is calculated to cause no end of wonderments: if the said Canadian organ so far excels and surpasses any of our American products, then why are its points of supreme excellence so indefinable, and why do they defy precise and exact description?

In all sincerity, therefore, let me assure my clerical brethren that they may repose full confidence in the ability of our American organ builders to uphold the finest traditions of the art of organ construction; at the same time, may I whisper a reminder, that there is no positive guarantee that any given instrument will be completely immune to possible defects, quirks and peculiarities.

Adrian A. Maine.
Member, Commission for Sacred Music.
Archdiocese of Newark, New Jersey.

'Catholic Life in Sweden'; Corrigenda

"CATHOLIC Life in Sweden" in the August number of THE PRIEST was most interesting,

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but a bit erroneous in places. Over a year ago the Vicariate of Sweden was raised to the rank of a diocese, the Diocese of Stockholm, with Bishop Joannes Erik Muller and his coadjutor, Bishop K. Ansgar Nelson, O.S.B., having residence in Stockholm.

In the old churches of Sweden with their beautiful crucifixes and statues, especially statues of Our Lady, the Catholic foundations of Sweden are quite evident. At Vadstena in the Abbey Church, built by St. Bridgit of Sweden, now a Lutheran State-church, the "Skona Madonna" statue is recognized as one of the most beautiful in all Scandinavia.

I would disagree strongly with the last paragraph of Father Roche's article, which states: "We may affirm without fear of contradiction that the problem of the Catholic Church in Sweden is neither a political, economic, or statistical one . . . "

Civil Liberties Are Lacking

Dr. Richard Pattee in a recent syndicated article wrote this about Sweden: "The major advance in Swedish legislation concerning the Church was the abolition of positive restriction on the establishment of convents and religious communities. The Church needs above all, freedom to establish such communities and liberties to recruit promising members, especially among the nationals.

"Although this prohibition no longer holds, it is still necessary under the present dispensation for permission to be obtained from the king for such an establishment. The conditions under which said monasteries or convents can be

set up are to be determined by the monarch, which is simply another way of saying the royal cabinet. The approval, once given, can be withdrawn if the community acts in a way contrary to the conditions under which the permission was given. No one can enter a religious community before the age of 21 . . . I know of no Catholic country in which any Protestant institution is subject to this type of intervention, or concerning which such precise disabilities are laid down.

"Catholic Swedes are still obliged to pay taxes for the support of the Lutheran Church, which in turn is charged with a whole series of purely civil functions. Even in matters of religious instruction, Catholic schools which receive Lutheran children, are required to provide Lutheran instruction for them."

Economic Problems

In June of this year I spent twelve days in Sweden. Talking with Bishop Nelson, the coadjutor bishop of Stockholm, I made this statement, "Bishop, you need more priests in Sweden." His answer was, "No. We cannot afford more priests; we need to consolidate our present parishes and make them all self-supporting." Only three or four parishes in Sweden are self-supporting. And yet your writer states the problem is neither political nor economic.

I honestly believe that the Scandinavian countries constitute one of our greatest mission fields. Too much apathy is shown towards these people, whose faith and whose churches have been stolen

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from them. These countries are only Christian in name as most people do not attend any church.

Articles in your excellent magazine would help to propagate the faith anew in these countries. St. Ansgar's Scandinavian Catholic League of New York, 40 West 13th Street, New York 11, endeavors to give a little help to these countries, but so much help is needed and there are too few to assist us.

Any help you might give us will be greatly appreciated. May God bless you in your great work.

Sincerely yours in Christ,
Hugh K. Wolf
Field Secretary
St. Ansgar's Scandinavian Catholic League

Not Enough Priests?

I HAVE heard that for many years. Does not God call enough young men to study for the priesthood? I think He does. Why, then, do we not have enough priests? Somewhere, along the line, many vocations are frustrated. Where? I wish I could answer that. It would be useless to write about ancient times and consider the old Cathedrals or Episcopal schools, or the monastic schools, or how many even attended the University schools, etc. The system we follow, today, for the education of young men to the priesthood had its origin in the Council of Trent.

After the so-called Reformation, the need for a well trained clergy was a requisite. Many think that the greatest enactment of that great council was to lay down certain regulations for the education of young men to the priesthood. A summary of that legislation is as follows:—

(1) Every diocese is bound to support, to rear in piety, and to train in ecclesiastical discipline a certain number of youths, in a college to be chosen by the bishop for that purpose; poor dioceses may combine, large dioceses may have more than one seminary.

(2) In these institutions are to be received boys who are at least twelve years of age, can read and write passably, and by their good disposition give hope that they will persevere in the service of the church; children of the poor are to be preferred.

(3) Besides the elements of a liberal (as then understood), the students are to be given professional knowledge to enable them to preach, to conduct divine worship, and to administer the sacraments.

(4) Seminarians are to be supported by a tax on the income of bishoprics, chapters, abbeys, and other benefices.

(5) On the government of the seminary, the bishop is to be assisted by two commissions of priests, one for spiritual, the other for temporal matters.

Today, in the petit seminaire, the aspirant to the priesthood follows the ordinary academic and collegiate course for six years; he studies Christian doctrine, Latin, Greek, English and at least one of the modern languages, rhetoric and elocution, history and geography, mathematics and natural sciences, Gregorian chant and bookkeeping. So much for the petit seminaire.

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spend six years in the theological seminary. There they are taught philosophy with a view to the study of theology. In the theological seminary two years are devoted to the study of philosophy, scripture, church history, and natural sciences in their relation to religion. During the last four years the course of study includes scripture, with Greek and Hebrew, apologetics, dogmatic, moral, and pastoral theology, church history, liturgy and canon law.

Anyone can see, that as the years went by, there were additions made to the course of studies. Now, my experience has taught me, and it is a costly teacher, that many young men who apparently have a call from God to become priests become discouraged and quit. I, therefore, conclude that the standards are a little too high. Some will answer and say that if God gives a call to the prieshood He will also give the young men the necessary talent to digest the material proposed for their education. All know that the course as first proposed was not too complicated. In the course of time this, that, and the other study has been added until it has become very burdensome. I have known good boys, from very good families, who have tried it and failed. Their one idea in life was to become a priest.

I know a bishop who would send the major portion of the eighth grade graduates to the petit seminaire. After about twenty years he had so many priests he had to send them to other dioceses. It was a costly experiment. It paid great dividends.

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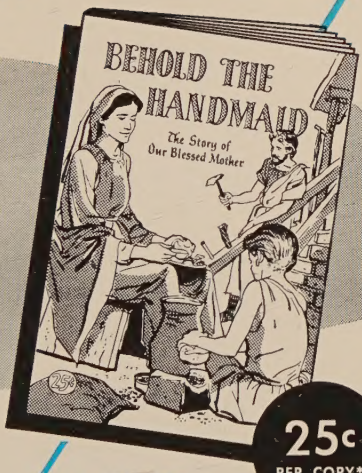

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